

Sinde, of which we have been speaking, yields not the *Great Mogul*, above three Million four hundred thousand French *Livres* a Year.

The yearly Revenue of the Province of *Sinde*.

CHAPTER XXXII

OF THE PROVINCE OF MULTAN.

Multan, which comprehends *Bucor*,¹ has to the South the Province of *Sinde*, and to the North the Province of *Caboul* ; as it hath *Persia* to the West, and the Province of *Lahors* to the East. It is watered with many Rivers² that make it Fertile. The Capital Town which is also called *Multan*,³ was heretofore a place of very great Trade, because it is not far from the River *Indus* ; but seeing at present, Vessels cannot go up so far, because the Chanel of that River is spoilt in some places, and the Mouth of it full of shelves, the Traffick⁴ is much lessened, by reason that the charge of Land-carriage is too great : However the Province yields plenty of Cotton, of which vast numbers of Cloaths are made. It yields also Sugar, Opium, Brimstone, Galls,⁵ and store of Camels, which are transported into *Persia*, by *Gazna*, and *Candahar*, or into the *Indies* themselves by *Lahors* ; but whereas the Commodities went heretofore down the *Indus* at small Charges, to *Tatta*, where the Merchants of several Countries came and bought them up, they must now be carried by Land as far as *Surrat*, if they expect a considerable price for them.

What *Multan* produces.

The Town of *Multan* is by some Geographers attributed to *Sinde*, though it make a Province by it self. It lies in twenty nine Degrees forty Minutes North Latitude,⁶ and hath many good Towns in its dependance, as *Cozdar* or *Cordar*,⁷ *Candavil*,⁸ *Sandur*,⁹ and others. It furnishes *Indostan* with the finest Bows that are to be seen in it, and the nimblest Dancers.¹⁰ The Commanders and Officers of these Towns are *Mahometans* and by consequence, it may be said, that most part of the Inhabitants are of the same Religion : But it contains a great many *Banians* also, for *Multan* is their chief Rendezvous for Trading into *Persia*, where they do what the Jews do in other places ; but they are far more cunning, for nothing escapes them, and they let slip no occasion of getting the penny,¹¹ how small soever it be.

The Town of *Multan*.

Cozdar or *Cordar*, *Candavil*, *Sandur* Towns.

Banians.

The Tribe of these *Banians*, is the fourth in dignity amongst the Castes, Tribes, or Sects of the Gentiles ; of whom we shall treat in the sequel of this Relation. They are all Merchants and Broakers, and are so expert in business, that hardly any

The *Banians* useful.

body can be without them. They give them commissions of all kinds ; though it be known that they make their profit of every thing, yet Men chuse rather to make use of them, than to do their business themselves ; and I found often by experience, that I had what they bought for me, much cheaper, than what I bought myself, or made my servants buy. They are of a pleasing humour, for they reject no service, whether honourable or base, and are always ready to satisfie those who employ them ; and therefore every one hath his *Banian* in the *Indies*, and some persons of Quality intrust them with all they have, though they be not ignorant of their Hypocrisie and Avarice. The richest Merchants of the *Indies* are of them and such I have met with in all places where I have been in that Country. They are commonly very Jealous of their Wives, who at *Multan* are fairer than the Men, but still of a very brown complexion, and love to Paint.

Catry.

At *Multan* there is another sort of Gentiles, whom they call *Catry*.¹² That Town is properly their Country, and from thence they spread all over the *Indies* ; but we shall treat of them when we come to speak of the other Sects : both the two have in *Multan* a Pagod of great consideration,¹³ because of the affluence of People, that came there to perform their Devotion after their way ; and from all places of *Multan*, *Lahors*, and other Countries, they come thither in Pilgrimage. I know not the name of the Idol that is Worshipped there ; the Face of it is black, and it is cloathed in red Leather : It hath two Pearls in place of Eyes ; and the *Emir* or Governour of the Countrey, takes the Offerings that are presented to it. To conclude, The Town of *Multan* is but of small extent for a Capital, but it is pretty well Fortifi'd ; and is very considerable¹⁴ to the *Mogul*, when the *Persians* are Masters of *Candahar*, as they are at present.

The Pagod
of *Multan*.

The Idol
of *Multan*.

The yearly
Revenue of
Multan.

What the *Great Mogul* receives yearly from this Province, amounts to Seventeen millions, Five hundred thousand Livres.

CHAPTER XXXIII

OF THE PROVINCE OF CANDAHAR.

The Pro-
vince of
Candahar.

Before I speak of the Eastern Provinces of the *Indies*, I shall proceed to treat of those which are to the West of the *Indus*, or towards the Rivers that make part of it. *Candahar*¹ is one of them ; tho' the chief Town of it belong at present to the King of *Persia*,² who took it from *Cha-Gehan*, contrary to the will of his Grand-mother, which cost her her Life. It is

said, That that Lady got Money from the *Great Mogul*, to hinder the Siege of this Town. Her Grand-son being ready to march, she made him a thousand Entreaties to divert him from the expedition ; and finding that she could gain nothing of him by fair means, she fell into a passion, and upbraided him that he was going to squander away the Estate of Orphans. This Discourse so offended the King, that having asked her if that Estate belonged to any but to him, He cut her over the head with an Axe that he held in his hand, of which she died.³

The King of Persia kills his Grand-mother.

This Province hath to the North the Country of *Balc*,⁴ whereof an *Usbec* Prince is Sovereign. To the East it hath the Province of *Caboul*, to the South that of *Bucor*, which belongs to *Multan*, and part of *Sigestan*, which is of the Kingdom of *Persia* ; and to the West, other Countries of the King of *Persia*. The Province is very mountainous, and *Candahar* its chief Town, lies in the twenty third degree of Latitude, though some Travellers have placed it in the four and thirtieth.⁵

The bounds of Candahar.

That Countrey produces abundantly all sorts of Provisions that are necessary for the subsistence of its Inhabitants, unless it be on that side which lies towards *Persia*, where it is very barren. Every thing is dear in the chief Town, because of the multitude of Forreign Merchants that resort thither, and it wants⁶ good Water. The Town of *Candahar* is considerable by its Situation ; and every one knows that the *Persian* and *Mogul* both pretend to⁷ it. The former has in it at present a Garrison of nine or ten thousand Men, least it should be surprized by the *Mogul* ; and being besides a Town of great importance, it is fortified with good Walls, and hath two Citadels.

Two Citadels at Candahar.

The Trade that it hath with *Persia*, the Country of the *Uzbeks* and *Indies*, makes it very rich ; and for all the Province is so little, it heretofore yielded the *Mogul* betwixt fourteen and fifteen Millions a year. There is no Province in *Industan* where there are fewer Gentiles. The Inhabitants are great lovers of Wine, but they are prohibited to drink any ; and if a *Moor* who hath drank Wine, commit any Scandal, he is set upon an Ass, with his Face to the Tail, and led about the Town, attended by the Officers of the *Cotoual*, who beat a little drum, and they are followed by all the Children,⁸ who hoop and hallow after them. Though there be no Province of *Indostan*, where there are fewer Gentiles : yet there are *Banians* there, because of Traffick ;⁹ but they have no publick Pagod : and their Assemblies for Religion are kept in a Private House, under the direction of a *Bramen*, whom they entertain for performing their Ceremonies.

Candahar, a rich Town.

The yearly Revenue of the Mogul from Candahar.

Wine-drinkers punished.

The King of *Persia* suffers not the Gentiles Wives there to burn themselves when their Husbands are dead. There are



The Wives
are not
burnt at
Candahar.

a great many *Parsis* or *Guebres* there, but they are poor, and the *Mahometans* employ them in the meanest and most servile drudgeries: They perform the Ceremonies of their Religion on a Mountain not far distant from the Town, where they have a place, wherein they preserve the Fire which they worship. I have spoken of these People in my Book of *Persia*.¹⁰

The same Officers are in *Candahar*, as in the Towns of the Kingdom of *Persia*,¹¹ and do the same Duties: but above all things, they have special Orders to treat the People gently, because of the proximity of the *Moguls*; and if they oppress them in the least, they are severely punished for it.

Peria.

There are some small *Rajas* in the Mountains, who are suffered to live in liberty, paying some easie¹² Tributes; And these Gentlemen have always stuck to the strongest side, when the Country came to change its Master. There is also a little Countrey in the Mountains which is called *Peria*,¹³ that's to say, *Fairy-Land*, where Father *Ambrose* a *Capucin* spent a *Lent* upon the mission in two Bourgs, whereof the one is named *Cheboular*,¹⁴ and the other *Cosne*,¹⁵ And he told me That that country is pleasant enough, and full of good honest People: but that the Christians who are there, have but slight tinctures of Religion.

CHAPTER XXXIV

Province
of *Caboul*.

OF THE PROVINCE OF CABOUL, OR CABOULISTAN.

Caboulistan.

Caboulistan is limited to the North by *Tartary*, from which it is separated by Mount *Caucasus*,¹ which the Orientals call *Caf-Dagai*. *Cachmire* lies to the East of it: It hath to the West *Zabulistan*,² and part of *Candahar*; and to the South; the Countrey of *Multan*.³ Two of the Rivers that run into the *Indus*,⁴ have their source in the Mountains thereof, from whence they water the Province, and for all that, render it nothing the more fruitful; for the Countrey being very cold, is not fertile, unless in those places that are sheltered by Mountains: Nevertheless it is very rich, because it hath a very great Trade with *Tartary*, the Countrey of the *Usbecs*, *Persia*, and the *Indies*. The *Usbecs* alone sell yearly above threescore thousand Horses there; and that Province lies so conveniently for Traffick, that what is wanting in it, is brought from all Parts; and things are very cheap there.

Caboul, a
Town.

The chief Town of the Province is called *Caboul*; a very large place with two good Castles; And seeing Kings have



A Holi ritual—A boy representing Krishna shooting at the effigy of a giant. The Gandhi National Centre for the Arts

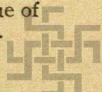
held their Courts there,⁵ and many Princes successively have had it for their Portion ; there are a great many Palaces in it. It lies in thirty three degrees and a half North Latitude : *Mirabolans* grow in the Mountains of it, and that's the reason why the Orientals call it *Cabuly*. There are many other sorts of Drugs gathered there ; and besides that, they are full of aromattick Trees, which turn to good account to the inhabitants as also do the Mines of a certain iron, which is fit for all uses. From this Province especially come the Canes, of which they make Halbards and Lances, and they have many Grounds planted with them. *Caboulistan* is full of small Towns, Burroughs and Villages ; most of the Inhabitants are heathen : and therefore there are a great many Pagods there. They reckon their months by Moons, and with great Devotion celebrate their Feast, called *Houly*,⁶ which lasts two days. At that time their Temples are filled with People, who came to Pray and make their Oblations there ; the rest of the Celebration consists in Dancing by companies in the Streets, to the sound of Trumpets. At this Feast, they are cloathed in a dark Red, and many go to visit their Friends in Masquerade.

*Mirabolans.**Houly a Feast.*

Those of the same Tribe eat together, and at night they make Bonfires in the Streets. That Feast is Celebrated yearly at the Full Moon in *February*, and ends by the destruction of the Figure of a Giant ; against which a little child shoots Arrows, to represent what the People are made to believe ; to wit, That God coming into the World under the name of *Cruchman*,⁷ he appeared in shape of a Child, that a great Giant that feared to be undone by him, endeavoured to ruin him : But that that Child hit him so dexterously with an Arrow, that he laid him dead upon the ground. These people seem heretofore to have been Christians ; but if they have had any Tincture⁸ of it, it is much corrupted by the Fables and strange Tales that have been told them concerning the same, to which they conform their Lives and Religion. Their chief Charity consists in digging a great many Wells, and in raising several Houses, at certain distances, upon the High-ways ; for the convenience of Travellers : And by these little Houses, there is always a place fit for those who are weary and heavy Loaded, to rest in ; so that they can put off, or take up their Burden without any bodies help.

God under the name of *Cruchman*.A Giant killed by *Cruchman*.The Charity of the *Indians* of *Caboul*.

This Countrey supplies the rest of the *Indies* with many Physicians, who are all of the caste of *Banians* : Nay, and some of them are very skilful, and have many secrets in Medicine ; and amongst other Remedies, they often make use of burning. The *Great Mogul* has not out of this Province above four or five Millions a year.

Physicians of the *Indies*.The yearly Revenue of *Caboul*.

CHAPTER XXXV

OF THE PROVINCE OF CACHMIR OR KICHMIR.

The Province of
Cachmire.

The Kingdom or Province of *Cachmir*,¹ hath to the West *Caboulistan*, to the East, part of *Tibet*; to the South, the Province of *Lahors*; and to the North, *Tartarie*: But these are its most remote limits; for it is bounded and encompassed on all hands by Mountains, and there is no entry into it, but by by-ways and narrow passes. This Countrey belonged sometimes to the Kings of *Turquestan*, and is one of those which were called *Turchind*, that is to say, the *India* of the *Turks*, or the *Turky* of the *Indies*.

Turchind.

Tchenas, a
River.

The Waters of the Mountains that environ it, afford so many Springs and Rivulets, that they render it the most fertile Countrey of the *Indies*; and having pleasantly watered it, make a River called *Tchenas*, which having communicated its Waters for the transportation of Merchants Goods through the greatest part of the Kingdom, breaks out through the breach of a Mountain, and near the Town of *Atoc*, discharges it self into the *Indus*; but before it comes out, it is discharged by the name of a Lake,² which is above four Leagues in circuit, and adorned with a great many Isles that look fresh and green, and with the Capital Town of the Province that stands almost on the banks thereof.³ Some would have this River to be the *Moselle*,⁴ but without any reason; for the *Moselle* runs through *Caboulistan*, and is the same that is now called *Behat* or *Behar*,⁵ because of the aromattick Plants that grow on the sides of it.

Atoc.

Cachmir,
a Town.
Syrenaquer.

The Town of *Cachmir*, which bears the name of the Province, and which some call *Syrenaquer*, lies in the five and thirtieth degree of Latitude, and in the hundred and third of Longitude.⁶ This Capital City is about three quarters of a League in length, and half a League in breadth. It is about two Leagues from the Mountains, and hath no Walls. The Houses of it are built of Wood, which is brought from these Mountains, and for the most part are three Stories high, with a Garden, and some of them have a little Canal which reaches to the Lake, whither they go by Boat to take the Air.⁷ This little Kingdom is very populous, hath several Towns, and a great many Bourgs. It is full of lovely⁸ Plains, which are here and there intercepted by pleasant little Hills, and delightful Waters; Fruits it hath in abundance, with agreeable Verdures. The Mountains which are all Inhabited on the sides, afford so lovely a prospect by the great variety of Trees, amongst which stand Mosques, Palaces, and other Structures, that it is impossible perspective can furnish a more lovely Landskip. The *Great Mogul* hath a House of Pleasure there, with a stately Garden,⁹ and the Magnificence of all is so much

The beauty
of *Cachmire*.

the greater, that¹⁰ the King who built it, adorned it with the spoils of the Gentiles Temples, amongst which there are a great many pretious Things.

King *Echar* subdued this Kingdom, which was before possessed by a King named *Justaf-Can*:¹¹ He being Victorious in all places, wrote to this Prince that there was no appearance he could maintain a War against the Emperour of the *Indies*, to whom all other Princes submitted; that he advised him to do as they had done; and that he promised him, if he would submit willingly, without trying the fortune of War, he would use him better than he had done the rest; and that his Power instead of being lessened, should be encreased, seeing he was resolved to deny him nothing that he should ask *Justaf-can* (who was a peaceable Prince) thinking it enough to leave his Son in his Kingdom, came to wait upon the *Great Mogul* at the Town of Lahors, trusting to his word: He paid him Hommage; and the Emperour having confirmed the Promise which he made to him in his Letters, treated him with all civility.

King *Echar*
subdued
Cachmir.
Justaf-can
King of
Cachmir.

In the mean time Prince *Jacob*,¹² *Justafs* Son, would not stop there: For being excited by the greatest part of the People of the Kingdom, who looked upon the Dominion of the Moguls as the most terrible thing imaginable; he caused himself to be proclaimed King, made all necessary preparations in the Countrey, and at the same time secured the Passes and Entries into it; which was not hard to be done, because there is no coming to it, but by streights¹³ and narrow passes which a few Men may defend. His conduct highly displeased the *Great Mogul*, who thought at first that there was Intelligence betwixt the Father and Son; but he found at length, that there was none: And without offering any bad usage to the Father, he sent an Army against *Cachmir*, wherein he employed several great Lords and Officers of War, who had followed *Justaf-can*. He had so gained them by his Civilities and Promises, that they were more devoted to him, than to their own Prince; and they being perfectly well acquainted with the streights¹⁴ and avenues of the Mountains, introduced the *Moguls* into the Kingdom, some through Places that belong to them, and others by By-ways that could not possibly have been found, without the conduct¹⁵ of those who knew the Countrey exactly. They succeeded in their Design the more easily, that King *Jacob* thought of nothing but guarding the most dangerous places, and especially the Pass of *Bamber*,¹⁶ which is the easiest way for entring into *Cachmir*.

Jacob, the
Son of
Justaf-can.

Cachmi-
rians,
Officers
introduce
the *Moguls*.

The Moguls having left part of their Army at *Bamber*, to amuse Prince *Jacob*, and his Forces¹⁷ marched towards the highest Mountains, whither the *Omras* of *Cachmir* led them: There they found small passages amongst the Rocks, that were

Bamber.



not at all to be mistrusted : By these places they entered one after another, and at length, meeting in a place where the Rendez-vous was appointed ; they had Men enough to make a Body sufficiently able to surprize (as they did in the Night-time) the Capital City which wanted Walls, where *Jacob Can* was taken. Nevertheless *Ecbar* pardoned him, and allowed Him and his Father, each of them a Pension for their subsistence : But he made sure of the Kingdom which he reduced into a Province. He annexed it to the Empire of *Mogolistan*, and his Successours have enjoyed it to this present, as the pleasantest Country in all their Empire. It yields not the *Great Mogul* yearly, above five or six hundred thousand *French Livres*.

The yearly
Revenue of
Cachmir.

CHAPTER XXXVI

OF THE PROVINCE OF LAHORS AND OF THE VARTIAS.

The
Province
of *Lahors*.

It is about forty eight or fifty Leagues from *Lahors* to the borders of *Cachmir*, which is to the North of it, as *Dehly* is to the South ; and *Lahors* is a hundred Leagues¹ from *Dehly*, for they reckon Two hundred *Cosses* from the one Town to the other, and the *Cosses* or half Leagues are long in that Countrey. *Multan* lyes to the West of *Lahors*, and is distant from it threescore and odd Leagues ; and to the East of it there are high Mountains, in many places Inhabited by *Rajas*, of whom some are tributary to the *Great Mogul*, and others not, because having strong places to retreat into, they cannot be forced, though the Merchants suffer much by their Robberies ; and when they travel in that Countrey, they are obliged to have a guard of Soldiers to defend the *Caravanes* from these Robbers.

The
Situation
of *Lahors*.

Lahors,
Town.
Ravy, River.
Pangeab.

Lahors lies in thirty one degrees fifty minutes Latitude,² near the River *Ravy*,³ which falls into the *Indus* as the others do. The *Moguls* have given that Province the name of *Pangeab*, which signifies the five Rivers, because five run in the Territory of it. These Rivers have received so many particular names from the Moderns that have spoken of them, that at present it is hard to distinguish them one from another ; nay, and most part of these names are confounded, though *Pliny*⁴ distinguished them by the names of *Acelines*, *Cophis*, *Hydarphes*, *Zaradras* and *Hispalis*.⁵ Some Moderns call them *Behat*, *Canab*, *Sind*, *Ravy*, *Van* ;⁶ and others give them other Appellations, which are not the names of the Countrey, or at least which are not given them, but in some places of it they run through. However, all these Rivers have their Sources in

Acelines,
Cophis,
Hydarphes,
Zaradras,
Hispalis.
Rivers.
Behat,
Canab,
Sind, *Ravy*,
Van. Rivers.

the Mountains of the North, and make up the Indus, that for a long way, goes by the name of *Sinde*, into which they fall ; and that's the reason why this River is sometime called *Indy*, and sometimes *Sindy*. The chief Town is not now upon the *Ravy* as it was for a long time, because that River having a very flat Channel, has fallen off from it above a quarter of a League.⁷

This hath been a very pretty Town when the Kings kept their Courts in it,⁸ and did not prefer *Dehly* and *Agra* before it. It is large, and hath been adorned as the others are with *Mosques*, publick Baths, *Quervanserais*, Squares, Tanquies, Palaces and Gardens. The Castle⁹ remains still, for it is strongly built, heretofore it had three Gates on the side of the Town, and nine towards the Countrey,¹⁰ and the Kings Palace within it, hath not as yet lost all its beauty.¹¹ There are a great many Pictures upon the Walls, which represent the Actions of the *Great Moguls*, their Fore-fathers that are pompously Painted there ; and on one Gate there is a Crucifix and the Picture of the Virgin on another, but I believe these two pieces of Devotion were only put there by the Hypocrisie of King *Gehanguir*, who pretended a kindness for the Christian Religion to flatter the Portuguese.^{11a} Many of the chief Houses of the Town run into decay daily, and it is pity to see in some Streets (which are above a League in length) Palaces all ruinous. Nevertheless the Town is not old, for before King *Humayon*, it was at best but a Bourg : That King made a City of it, built a Castle,¹² and kept his Court there, and it increased so in a short time, that with the Suburbs it made three Leagues in length. As there are a great many Gentiles in this Town, so are there many Pagods also ; some of them are well adorned, and all raised seven or eight steps from the ground.

Pictures
at Lahors.

A Crucifix
at Lahors.
The
Picture
of the B.
Virgin.

Pagods at
Lahors.

Lahors is one of the largest and most abundant Provinces of the Indies ; the Rivers that are in it render it extreemly fertile, it yields all that is necessary for life ; Rice, as well as Corn and Fruits are plentiful there ; there is pretty good Wine in it also, and the best Sugars of all *Indostan*. There are in the Towns Manufactures, not only of all sorts of painted Cloaths, but also of every thing else that is wrought in the *Indies* ;¹³ and indeed, according to the account of my *Indian*, it brings in to the *Great Mogul* above thirty seven Millions a year,¹⁴ which is a great Argument¹⁵ of its fruitfulness. I have already said, that the great walk of Trees (which begins at *Agra*) reaches as far as *Lahors*, though these two Towns be distant from one another an hundred and fifty Leagues, that lovely Alley is very pleasant, because the *Achy* Trees¹⁶ (where-with it is planted) have long and thick Branches which extend on all sides, and cover the whole way ; there are also a great many Pagods upon the Road from *Lahors* to *Dehly*, and

The product
of Lahors.

Manufactures in
Lahors.

The yearly
Revenue of
Lahors.

Achy, Tree.

Tanassar, especially towards the Town of *Tanassar*,¹⁷ where Idolatry may be said to be freely professed.

A Convent of *Vartias*. There is a Convent of Gentiles there, who are called *Vartias*, that have their General, Provincial and other Superiours, they say that it is above Two thousand years since they were founded. They vow Obedience, Chastity and Poverty;¹⁸ they strictly observe their Vows, and when any one trespasses against them, he is rigorously punished. They have Brothers appointed to beg for all the Convent; they eat but once a day, and change their House every three Months, they have no fixt time for their Noviciat; some perform it in two years, some in three, and there are others who spend four years therein, if the Superiour think fit. The main point of their institution is not to do to others what they would not have others do to them; that precept they observe even towards Beasts, for they never kill any, and much more towards Men, seeing if any body beat them, they do not resist, and if they be reviled, they make no answer. They obey the least Signal of their Superiour without murmuring, and it is forbidden to them to look a Woman or Maid in the face; they wear nothing on their Bodies but a Cloath to cover their Privy Parts, and they bring it up to their heads to make a kind of a Coif like that of a Woman; they can possess no Money, are prohibited to reserve any thing for to morrow to eat, and how hungry soever they may be, they patiently wait till their Purveyors bring them the Alms, which are daily given them at the Houses of the Gentiles of their Tribe; they take but little, that they may not be troublesome to any body, and therefore they receive no more at every place but a handful of Rice, or some other eatable matter, and if more be offered them, they'll refuse¹⁹ it; they take nothing but what is boyled and drest,²⁰ for they kindle no Fire in their House, for fear some Flie may burn it self therein; when they have got Charity enough, they return to the Convent, and there mingle all the Rice, Lentils, Milk, Cheese, and other Provisions they have got together. Then an Officer distributes all equally among the *Vartias*, who eat their Portions severally cold or hot, as it is given them, and drink nothing but water.

The Noviciat of the *Vartias*.

The conduct of the *Vartias*.

The *Vartias* live on Alms.

The *Vartias* eat but once a day.

The *Vartias* Dormitory.

They make their meal about noon, which serves them for the whole day; let hunger or thirst press them never so much, they must wait till the same hour next day, before they either eat or drink.

The rest of the day they employ in Prayers, and reading of Books; and when the Sun sets, they go to sleep, and never light a Candle. They all lie in the same Chamber, and have no other Bed but the Ground. They cannot of themselves leave the orders after they have once taken the Vows; yet if they commit any fault contrary to their Vows, and especially against that of Chastity, they are expelled, not only the order, but

also their tribe. The General, Provincials, and all the Officers change their Convent every four Months their Office is for Life ; and when any of them dies, he names to the Religious, him whom he thinks fittest to succeed, and they follow his choice. These *Vartias* have above ten thousand Monasteries in the *Indies* ; and some of them are more Austere than others : Nay their [sic] are some who think it enough to worship God in Spirit, and these have no Idols, and will have no Pagod near them. There are also Religious Nuns in some places, who live very exemplarily.

The
Officers of
Vartias.

Gentile
Nuns.

CHAPTER XXXVII

OF THE PROVINCES OF AYOUD, OR HAOUD ; VARAD OR VARAL.

The two Provinces of *Ayoud*¹ and *Varal*,² are so little frequented by the *Moguls*, that they (from whom I asked an account of them,) could give me none, though they were pretty well acquainted with the rest of *Mogulistan* ; and therefore I cannot say much of them in particular. The Province of *Ayoud*, (as far as I could learn,) contains the most Northern Countries that belong to the *Mogul*, as *Caucares*,³ *Bankich*,⁴ *Nagarcut*,⁵ *Siba*,⁶ and others : And that of *Varal* consists of those which are most North-East ward, to wit, *Gor*,⁷ *Pitan*,⁸ *Candwana*,⁹ and some others.

The Pro-
vince of
Ayoud.

The Pro-
vince of
Varal.

These two Provinces being every where almost watered with the Rivers which run into the *Ganges*, are very fertile ; notwithstanding the Mountains that are in them, which makes them exceeding Rich. The Province of *Ayoud* yields the *Great Mogul* above ten Millions, and that of *Varal*, more than seven and twenty a year. The great gains that these two Provinces, and that which is next them, make from the Strangers of the North and East, are the cause of such considerable Revenues as the *Mogul* draws out of them, and they are so much the greater, that (these Countries being remote from the Sea,) no *Europeans* share with them therein.

The yearly
Revenue of
Ayoud and
Varal.

There are many *Rajas* in both, who (for the most) part, own not the Authority of the *Great Mogul*. There are two Pagods of great reputation in *Ayoud*, the one at *Nagarcut*,¹⁰ and the other at *Calamac*¹¹, but that of *Nagarcut* is far more famous than the other, because of the Idol *Matta*,¹² to which it is Dedicated ; and they say that there are some Gentiles, that come not out of that Pagod without Sacrificing part of their Body. The Devotion which the Gentiles make shew of at the Pagod of *Calamac*, proceeds from this, that they look upon it

Rajas not
Subjected.
The Pagods
of *Nagarcut*.

The Idol
Matta.

The Pagod
of *Calamac*,

as a great Miracle, that the Water of the Town which is very cold, springs out of a Rock, that continually belches out Flames. That Rock of *Calamac*, is of the Mountain of *Balaguat*,¹³ and the *Bramens* (who Govern the Pagod,) make great profit of it.

CHAPTER XXXVIII

OF THE PROVINCE OF BÉCAR, AND OF THE CASTES OR TRIBES OF THE INDIES.

The Province of
Becar.

Douab,
Jesuat,
Udesse.

The Towns
of *Becar*,
Sambal,
Menapour,
Rageapour,
Jehanac,
Becaner.
Towns.

Castes or
Tribes of the
Gentiles.
84.

Bramens

Catry or
Raspoutes.

Soudr or
Courmy.

The Province of *Becar*,¹ which comprehends the Countries of *Douab*,² *Jesuat*³ and *Udesse*,⁴ is also watered by the Rivers that discharge themselves into the Ganges. It lies not only to the East of *Dehly*, but is also the most Eastern Province of Mogolistan, by the Countrey of *Udesse*, which shuts it in with its Mountains: And that great Province being rich, by reason of the fertility thereof, yields to the *Great Mogul* yearly above fourteen Millions. It contains several good Towns; but the best are *Sambal*,⁵ *Menapour*,⁶ *Rageapour*,⁷ *Jehanac*,⁸ and above all *Becaner*,⁹ which at present is the Capital, standing to the West of the Gangés.

In this Province of *Becar*, and in the two former, there are of¹⁰ all the Castes and Tribes of the *Indians*, which are reckoned in all to be fourscore and four in number.¹¹ Though all of them profess the same Religion, yet the Ceremonies of every one of these Castes, nay, and of the private Persons of each Caste, are so different, that they make an infinite number of Sects. The People of every one of these Tribes follow a Trade; and none of their Off-spring can quit it, without being reckoned infamous in his Tribe. For Example, The *Bramens* (who make the first Tribe) profess Doctrine, and so do their Children, without ever forsaking that Profession. The second, is the Tribe of the *Catry* or *Raspoutes*¹² who make profession of Arms: Their Children profess the same, or ought to do it, because they all pretend to be descended of Princes of the Gentiles; Not but some of them are Merchants,¹³ nay, and Weavers in the Provinces of *Multan*, *Lahors*, and *Sinde*; but they are despised in the Tribe, and pass for base Fellows, void of honour. The third, is the Tribe of the *Soudr*¹⁴ or *Courmy*, and these are the Labourers of the Ground; some of them carry Arms, and since that is an honourable Trade, and of a superiour Caste, it do's not reflect upon them; but because they love not to serve on Horse-back, they serve commonly for the Garisions of Places; and this Caste or Tribe is the greatest of all. The fourth, is the Tribe of the *Ouens* or *Banians*; and they are all Merchants.

Bankers, or Brokers, and the expertest People in the World for making Money of anything.

Anciently there were no more Tribes but these four ; but in succession of time, all those who applied themselves to the same Profession, composed a Tribe or Caste, and that's the reason they are so numerous. The *Colis* or Cotton-dressers have *Colis*. made a distinct Caste: The *Teherons* or Travellers Guards, *Teherons*. have theirs: The *Palanquin*-bearers have also made one, and they are called *Covillis*:¹⁵ Bow-makers and Fletchers have also *Covillis*. made another ; as also the Hammer-men, such as Goldsmiths, Armorers, Smiths and Masons. They who work in Wood, as Carpenters, Joiners and Bill-men, are all of one Caste : Publick Wenches, Tumblers, Vaulters, Dancers and Baladins, are of another. And it is the same with Taylors, and other Sheersmen, with Coach-makers and Sadlers : The *Bengiara*,¹⁶ who are *Bengiara*. Carriers, Painters and (in a word) all other Trades-men.¹⁷

The least esteemed of all the eighty four Tribes, are the *Pirieves*¹⁸ and the *Der*,¹⁹ or *Halalcour*,²⁰ because of their nastiness ;²¹ and they who touch them, think themselves unclean. *Der*. The *Perieves* are employed in taking off, and carrying away the *Perieves*. Skins of Beasts, and some of them are Curriers.²² The *Halalcour* *Halalcour*. are the Gold-finders²³ of the Towns ; they make clean the publick and private Houses of Office,²⁴ and are paid for it Monthly ; they feed on all sort of Meats prohibited or not prohibited ; they eat others leavings without considering what Religion or Caste they are of : And that's the reason why those who only speak *Persian* in the *Indies*, call them *Halalcour*, (that's to say) He that takes the liberty to eat what he pleases ; or according to others, He that eats what he has honestly got. And they who approve this last Application,²⁵ say, that heretofore the *Halalcour* were called *Haramcour*, eaters of prohibited Meats : (But that a King one day hearing his Courtiers Jear them, because of their nasty²⁶ Trade, said to them, Since these People gain their Bread better than you, who are lazy lubbards, their name of *Haramcour* ought to be given to you, and to them that of *Halalcour*.) And that they have retained that name. *Haramcour*, or *Halalcour*.

There is a Caste of Gentiles, called *Baraguy*,²⁷ who damn²⁸ *Baraguy*. the yellow Colour ; and who in the Morning put white on their Fore-head, contrary to the custom of the other Castes, who have red put there by the *Bramens*. When a Gentile is Painted with this Red, he bows his Head three times, and lifts his joyned hands thrice up to his Fore-head ; and then presents the *Bramen* with *Rice* and a *Cocos*. White and Red colours on the Fore-head.

All the Castes or Tribes go to their Devotions at the same time ; but they adore what Idol they please, without addressing themselves solely to him, to whom the Temple is dedicated, unless their Devotion invite them to do so, in so much that some carry their Idols along with them, when they know that he

The alliance
of the Gen-
tiles.

whom they Worship is not there. None of these Gentiles marry out of their own Tribe. A *Bramen* marries the Daughter of another *Bramen*, a *Raspoute* the Daughter of a *Raspoute*, a *Halalcour* the Daughter of a *Halalcour*, a Painter of a Painter, and so of the rest.

The sub-
ordination
of Tribes.

The eighty four Tribes, observe among themselves an Order of Subordination. The *Banians* yield to the *Courmis*,²⁹ the *Courmis* to the *Rajpoutes* or *Catrys*, and these (as all the rest do) to the *Bramens*; and so the *Bramens* are the chief and most dignified of the Gentiles. And therefore it is, that a *Bramen* would think himself prophaned, if he had eaten with a Gentile of another Caste than his own, though those of all other Castes may eat in his House. And so it is with the other Tribes in relation to their inferiours.

Brahmanes.
*Gymno-
sophists*.

The *Bramens*, who are properly the *Brahmanes* or *Sages* of the Ancient *Indians*, and the *Gymnosophists* of *Porphyrus*,³⁰ are the Priests and Doctors of the Heathen in India. Besides Theologie (which they profess) they understand Astrology, Arithmetick and Medicine; but they who are actually Physicians, pay yearly a certain Tribute to their Caste, because Physick ought not to be their Profession. All these Gentiles have a respect for the *Bramens*; and they believe them in all things, because they have been always told that God sent the four *Bets*³¹ to them, which are the Books of their Religion, and that they are the keepers of them.

Bets, or
Books of
Religion.

Philo-
sophers.

Ram, a God
of the
Gentiles.

Several of these Doctors apply themselves to Philosophy, and love not to appear so extravagant as the rest in their Belief. When a Christian speaks to them of their God *Ram*, whom the Gentiles Worship; they maintain not that he is God, and only say that he was a great King, whose Sanctity and good Offices that he did to Men, have procured him a more particular communion with God, than other Saints have; and that so they shew him much more reverence: And if one speak to them of the Adoration of Idols, they answer, that they Worship them not; that their intention is always fixed upon God; that they only honour them, because they put them in mind of the Saint whom they represent; that one must not heed the ignorance of the Common People, who form to themselves a thousand idle fancies, their Imaginations being always stuffed with Errors and Superstitions; and that when one would be informed of a Religion, he ought to consult those that are knowing in it. That it is true, the ignorant believe that many great Men (under whose shape God hath made himself known) are Gods, but that for their part, they believe no such thing;³² and that if God hath been pleased to Act so, it was only to facilitate the Salvation of Men, and to condescend to the capacity and humour of every Nation.

The
Adoration
of Idols.

The Belief
of the
under-
standing
Indians.

Upon this Principle they believe that every Man may be saved in his Religion and Sect, provided he exactly follow the way which God hath set before him, and that he will be damned if he take another Course: They make no doubt but that their Religion is the first of all Religions; that it was Established in the days of *Adam*, and preserved in *Noah*:³³ They believe Heaven and Hell, but they affirm that none shall enter there before the Universal Judgment: They say also, that no body ought to find fault with them for the honour they shew to the *Cow*; that they prefer her before other Animals, only because she furnishes them more Food, by means of her Milk, than all the rest put together; and that she brings forth the *Ox* which is so useful to the World, seeing he makes it subsist by his Labour, and feeds Men by his Pains.

The *Indians* believe that their Religion is the first of all. Respect to the *Cow*.

The *Bramens* believe the *Metempsychosis* or *Transmigration* of Souls³⁴ into New Bodies, more or less noble, according to the merit of their Actions which they have done in their Life-time. And many of the other Castes follow that Opinion of *Pythagoras*:³⁵ They believe that every Soul must thus make many Transmigrations, but they determine not the number; and therefore there are some who kill no Beast, and never kindle Fire nor light Candle, for fear some Butterflie should burn it self thereat: It being possible (say they) that the Soul of a Butterflie may have lodged in the Body of a Man; and they have the same Sentiment of other Animals. In prospect of saving living Creatures, they often sollicit the *Mogul* Governours, to forbid Fishing on certain Festival days; and sometimes that prohibition is procured by Presents. They would willingly also hinder the killing of Cows, but they can never obtain that. The *Mahometans* will needs eat Flesh, and that of the *Cow* is the best of all the gross Meats of the *Indies*.

Metempsychosis.

Pythagoras.

After all, the vulgar Opinion of the Gentiles, touching the God *Ram*, is that he was produced, and came out of the Light, in the same manner as the Fringe of a Belt comes out of that Belt; and if they Assign him a Father whom they call *Dester*,³⁶ and a Mother named *Gaoucella*:³⁷ that is only for form sake, seeing he was not born: And in that consideration, the *Indians* render him divine Honours in their Pagods, and else where; And when they salute their Friends, they repeat his Name, saying, *Ram, Ram*. Their Adoration consists in joyning their hands, as if they Prayed, letting them fall very low, and then lifting them up again gently to their mouth, and last of all, in raising them over their head. They call *Chita*³⁸ the Wife of *Ram*; and seeing they know what respect Christians bear to the Holy Virgin, they have the boldness to compare that Wife to her; and if they meet with her Image, they take it to be the representation of *Chita*.

The Opinion of the Gentiles concerning their God *Ram*.

Chita the Wife of *Ram*.



Bassaim.

An Image of
the Virgin.
Our Lady of
Remedies.

The Indian
Sacrifices.

In this Opinion many Gentiles go to *Bassaim*, a Town belonging to the *Portuguese*, where there is the Image of a Virgin, who is called our Lady of Remedies,³⁹ and where (they say) Miracles are wrought. When they come to the Church-door, they salute it, bowing to the ground; and having taken off their Shoes, and come in, they make many Reverences; they put Oyl into the Lamp that hangs before the Image; burn Wax-Candles, and cast some Money into the Box, if they be able. At first they would have added to this Oblation, Fruits, and the Anointing of their Body, that so they might call it Sacrifice, but the *Portuguese* hindred them. It may easily be concluded, from the aversion they have to the killing of Beasts, that their Sacrifices are never bloody; they only consist in bringing into their Pagods many things fit to be eaten. When they are come there, and have taken Directions from the *Bramen*, they Anoint their Body with Oyl, and say their Prayers, before the Idol they intend to Invoke; and having presented their Oblation to it, they return out of the Pagod again. The chief *Bramen* takes of it what he pleases, and then all that have a mind to eat of it, may, of what Religion soever they be. They perform also Sacrifices to the Sea.

CHAPTER XXXIX

OF THE PROVINCE OF HALABAS, AND OF THE FAQUIRS OF THE INDIES.

The Province of
Halabas.
Narvar.
Mevat.

Chryso-
bacra.

The Province of *Halabas*¹ was heretofore called *Puroop*:² In it are comprehended *Narvar*³ and *Mevat*,⁴ which have *Bengala* to the South. The chief Town lying upon the side of the *Ganges*, at the mouth of the River *Gemini*, bears the name of the Province; for a long time it was one of the Bulwarks of the Kingdom of the *Patans*, and is the same Town which *Pliny* calls *Chrysobacra*.⁵ It fell under the power of the Great Mogul *Ecbar*, after he had subdued the Kingdom of *Bengala*: He caused the strong Citadel to be built there,⁶ which stands upon a tongue of Land, begirt with three Walls, whereof the last (I mean the outmost Wall) was of very hard red Stone. That Castle is adorned with a very ancient Obelisk;⁷ it is above sixty Foot high from the ground, and has many Inscriptions upon it; but the Letters of it are so worn out, that one cannot so much as distinguish the Character.

The King's Palace is also a fair pile of Building;⁸ and underneath it there are places Arched, where the Pagods⁹ are carefully kept, which the People of the Countrey attribute to

Adam, Eve.

Adam and Eve,¹⁰ whose Religion they pretend to follow:

Thither comes at certain times an incredible concourse of People, in Pilgrimage from all parts of the *Indies* ; and they are drawn thither by the belief they have, that *Adam* and *Eve* were created there : But before they approach that place (which they look upon to be holy) they throw themselves stark naked into the *Ganges* to be purified, and they have¹¹ their Beards and Hair, that they may merit the Honour of being introduced. That Province hath a great many good Towns, of which number are *Narval* and *Gehud* ;¹² but the People there are so extravagant in point of Religion, that hardly any thing is to be understood of it : They are taken with every thing they see, and approve all the Actions of those that make any shew of Devotion, never minding whether it be true or false. It many times happens that a *Banian* will give a *Faquir* considerable Sums of Money, because he has the boldness to place himself near his Shop, and to protest that he'll kill himself if he be not supplied with what he demands : The *Banian* promises fair, and brings it him ; but because the fantastical *Faquir* understands that several have contributed to that Charity, he openly¹³ refuses it, and goes about to execute what he hath threatned, if the *Banian* alone furnish not the Sum ; and the *Banian* knowing that some *Faquirs* have been so desperate as to kill themselves upon the like occasion, is so much a fool as to give it out of his own Purse, and to give the others back again what they had contributed.

The Indians
Purification
in the
Ganges.

Narval,
Gehud
Towns.

Faquir.

These *Faquirs* (who give themselves out to be of a Religious Order) have commonly no place to retreat unto, unless it be some Pagods ; and they cannot be better compared (if you'll set aside the Penances they do) than to *Gypsies*, for their way of Living is like theirs ; and I believe their Profession has the same Original, which is *Libertinisme*. However, they attribute it to a Prince named *Revan*,¹⁴ who had a Quarrel with *Ram* ; and who being overcome and stript of all, by an Ape called *Herman*,¹⁵ spent the rest of his Life in rambling over the World, having no other subsistence for himself and his followers but what was given him in Charity.

Gypsies,
Faquirs.

Prince
Revan.

Herman
the Ape.

They are many times to be seen in Troops at *Halabas*, where they Assemble for Celebrating of some Feasts¹⁶ (for which they are obliged to wash themselves in the *Ganges*) and to perform certain Ceremonies. Such of them as do no hurt, and shew signs of Piety are extreemly honoured by the Gentiles ; and the Rich think they draw down blessings upon themselves, when they assist those whom they call Penitents. Their Penance consists in forbearing to eat for many days, to keep constantly standing upon a Stone¹⁷ for several weeks, or several months ; to hold their Arms a cross behind their head, as long as they live, or to bury themselves in Pits for a certain space of time. But if some of these *Faquirs* be good Men, there

The good
Faquirs
honoured.

Faquirs
Rogues.
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are also very Rogues amongst them ; and the *Mogul* Princes are not troubled, when such of them as commit violences are killed.

One may meet with some of them in the Countrey stark naked with Colours and Trumpets, who ask Charity with Bow and Arrow in hand ;¹⁸ and when they are the strongest, they leave it not to the discretion of Travellers to give or refuse. These wretches have no consideration even for those that feed them ; I have seen some of them in the *Caravans*, who made it their whole business to play tricks, and to molest Travellers, though they had all their subsistence from them. Not long since I was in a *Caravane*, where some of these *Faquirs* were, who took a fancy to suffer no body to sleep : All night long they did nothing but Sing and Preach ; and instead of banging them soundly to make them hold their peace (as they ought to have been served) the Company prayed them civilly, but they took it ill ; so that they doubled their Cries and Singing, and they who could not Sing, laugh'd and made a mock of the rest of the *Caravane*.

These *Faquirs* were sent by their Superiours, into I know not what Countrey full of *Banians*, to demand of them Two thousand *Roupies*, with a certain quantity of Rice and *Mans* of Butter ; and they had orders not to return without fulfilling their Commission. This is their way all over the *Indies*, where by their *Mummeries*, they have accustomed the Gentiles to give them what they demand, without daring to refuse. There are a great many *Faquirs* among the *Mahometans*, as well as amongst the Idolaters, who are also Vagabonds, and worse than they : and commonly both of them are treated alike.

The Province of *Halabas* pays the *Moguls* yearly about fourteen Millions.

The *Moguls*
Revenue
from
Halabas.

CHAPTER XL

OF THE PROVINCE OF OULESSER OR BENGALA, AND OF THE GANGES.

The Province of
Ouleser, or
Bengala.
Jaganat.

Strange
Penance of
a *Faquir*.

The Province of *Oulesser*,¹ which we call *Bengala*, and which the Idolaters name *Jaganat* ;² because of the famous Idol of the Pagod of *Jaganat* which is there, is Inhabited by Gentiles no less fantastical in point of Religion, than those of *Halabas* ; and this one instance may serve for a proof of it. A *Faquir* intending to invent some new spell of Devotion that was never seen before, and which might cost him a great deal of pains, resolved to measure with his Body the whole extent of the *Moguls* Empire, from *Bengala* as far as *Caboul*, which are



A strange way of covering distance as penance

the limits of it from South East to North West. The pretext he had for so doing, was, that once in his life he might be present at the Feast of *Houly*, which I have already described, and he had a kind of novices to wait upon him and serve him.

The first Action he did when he set out upon his Journey, was to lay himself at full length on the ground upon his belly, and to order that the length of his Body might be marked there ; that being done, he rose up, and acquainted his followers with his Design, which was to take a Journey as far as *Caboul*, by lying down and rising up again continually, and to walk no more at a time but the length of his Body ; ordering his Novices to make a mark on the ground at the Crown of his Head, every time he lay down, to the end he might exactly regulate the March he was to make ; all was punctually performed on both sides : The *Faquir* made a Cosse and a half a day, that's to say, about three quarters of a League ; and they who related the Story, met him a year after his setting out, no farther off than at the utmost bounds of the Province of *Halabas*. In the mean time, he had all imaginable respect shewed him in the places he passed through ; and was loaded with Charity, in so much, that he was obliged to distribute the Alms he got amongst the Poor, who in hopes of getting by him, followed him in his Journey.

Many *Mahometans* live there also, but they are no better than the Gentils. The People (for the most part) are extraordinarily voluptuous ; they have a captious and subtil wit, and are much given to pilfring and³ stealing : The Women themselves are bold and lascivious, and use all Arts imaginable to corrupt and debauch⁴ Young Men, and especially Strangers, whom they easily trapan, because they are handsom and wear good Cloaths.⁵

The Inhabitants of Bengala voluptuous.

The people in this Province live much at their ease, because of its fruitfulness ; and above Twenty thousand Christians dwell there. The Countrey was kept in far better order under the *Patan* Kings, (I mean) before the *Mahometans* and *Moguls* were Masters of it,⁶ because then they had Uniformity in Religion. It has been found by experience, that disorder came into it with *Mahometanism* ; and that diversity of Religions hath there caused corruption in Manners.

Mahometanism hath introduced disorder.

Daca, or *Daac*,⁷ is properly the capital City of Bengala ; it lies upon the banck of the *Ganges*, and is very narrow, because it stretches out near a League and a half in length, along the side of that River. Most of the Houses are only built of Canes, covered with Earth : The *English* and *Dutch* Houses are more solid, because they have spared no cost for the security of their Goods : The *Augustines* have a Monastery⁸ there also. The Tide comes up as far as *Daca*, so that the Galleys which are

Daca, or *Daac*.

The *Augustins* have a Monastery at *Daca*.
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Galleys of
the Gulf of
Bengala.
Towns of
Bengala.
Philipatan,
Satigan,
Patane,
Casanbazar,
Chatigan.
Towns.
The *Dutch*
Factory at
Patan.

built there, may easily Trade in the gulf of *Bengala*; and the *Dutch* make good use of theirs for their Commerce.

The Countrey is full of Castles and Towns; *Philipatan*,⁹ *Satigan*,¹⁰ *Patane*,¹¹ *Casanbazar*¹² and *Chatigan*,¹³ are very rich; and *Patane* is a very large Town, lying on the West side of the *Ganges* in the Countrey of *Patan*, where the *Dutch* have a Factory. Corn, Rice, Sugar, Ginger, long Pepper, Cotton and Silk, with several other Commodities, are plentifully produced in that Country, as well as Fruits; and especially the *Ananas*, which in the out side is much like a Pine-Apple; they are as big as Melons, and some of them resemble them also; their colour at first is betwixt a Green and a Yellow, but when they are ripe, the Green is gone; they grow upon a Stalk not above a Foot and a half high; they are pleasant to the taste, and leaves the flavour of an Apricock in the mouth.

Ananas.

The *Ganges*.

Meina, a
bird.

The *Ganges* is full of pleasant Islands, covered with lovely *Indian Trees*; and for five days Sailing on that River, Passengers are delighted with the beauty of them. In these Isles, and some other places of *Bengala*, there is a kind of bird called *Meina*,¹⁴ which is much esteemed; it is of the colour of a Black-bird, and almost as big as a Raven, having just such another Beak, but that it is yellow and red; on each side of the neck, it hath a yellow streak which covers the whole Cheek till below the eye, and its Feet are yellow; they teach it to speak like a Starling, and it hath the tone and voice much like;¹⁵ but besides its ordinary Voice it hath a strong deep Tone which seems to come from a distance; it imitates the neighing of a Horse exactly, and feeds on dryed Pease which it breaks. I have seen some of them upon the Road from *Masulipatan* to *Bagnagar*.¹⁶

The Water
of the
Ganges.

Pagodis of
Jaganat.
Pagod of
Banarous.

The Heathen *Indians* esteem the water of the *Ganges* to be sacred; they have Pagods near it, which are the fairest of all the *Indies*; and it is in that Countrey especially where Idolatry is triumphant: The two chief Pagods are that of *Jaganat*, (which is at one of the mouths of the *Ganges*)¹⁷ and the other of the Town of *Benarous*,¹⁸ which is also upon the *Ganges*. Nothing can be more magnificent than these Pagods, by reason of the quantity of Gold and many Jewels, wherewith they are adorned. Festivals are kept there for many days together, and millions¹⁹ of People repair thither from the other Countreys of the *Indies*; they carry their Idols in triumph, and act all sorts of Superstitions; they are entertained by the *Bramens*, who are numerous there, and who therein find their Profit.

The Great
Mogul
drinks of
the Water of
the *Ganges*.

The Great *Mogul* drinks commonly of the Water of the *Ganges*,²⁰ because it is much lighter than other Waters; and yet I have met with those who affirm that it causes Fluxes; and that the *Europeans* (who are forced to drink it) boil it first. This River having received an infinite number of Brooks and

Rivers from the North, East and West, discharges it self by several mouths into the Gulf of *Bengala*, at the height of three and twenty degrees, or thereabouts; and that Gulf reaches from the eighth degree of Latitude to the two and twentieth, it being eight hundred Leagues over. On the sides thereof to the East and West, there are many Towns belonging to several Sovereigns, who permit the Traffick of other Nations, because of the profit they get thereby.

The Gulf of *Bengala*.

The Coasts of the Gulf of *Bengala*.

My *Indian* reckons the yearly Revenue of the *Mogul* in this Province, to amount to Ten millions; but I learnt from other hands, that it hardly makes Nine,²¹ though it be far richer than other Provinces that yield him more: The reason given for that, is, that it lies in the extremity of his Empire, and is Inhabited by a capricious sort of People, who must be gently used, because of the Neighbourhood of Kings that are enemies, who might debauch them if they were vexed. The *Mogul* sends the Traitors thither, whom he hath condemned to perpetual Imprisonment;²² and the Castle where they are kept, is strictly guarded.

The *Moguls* Revenue from *Bengala*.

Traitors.

CHAPTER XLI

OF THE PROVINCE OF MALVA.

*Malva*¹ is to the West of *Bengala* and *Halabas*; therein are comprehended the Countries of *Raja-Ranas*, *Gualear*² and *Chitor*.³ The Town of *Mando*⁴ is one of the fairest Ornaments of the Province: The *Mahometans* took it from the *Indians*, above Four hundred years before the *Moguls* came there,⁵ and when they attacked it, it was in the possession of *Cha-Selim*,⁶ King of *Dehly*. The first of the *Moguls* that took it, was King *Humayon*, who lost it again; but he afterwards made himself Master of it.⁷ This Town is of a moderate bigness, and hath several Gates, which are esteemed for their structure and height: Most of the Houses are of Stone; and it hath lovely Mosques, whereof the chief is much beautified;⁸ a Palace that is not far from that Mosque, (and which depends upon it) serves as a Mausoleum to four Kings,⁹ who are interred in it, and have each of them a Monument; and close by, there is a Building in form of a Tower,¹⁰ with Portico's and several Pillars.

The Province of *Malva*.
Raja-Ranas.
Gualear,
Mando,
Towns.
Cha-Selim,
King of *Dehly*.

Though this Town lying at the foot of a Hill, be naturally strong by its Situation, it is nevertheless fortified with Walls and Towers, and has a Castle on the top of the Hill, which is steep, and encompassed with Walls six or seven Leagues in circuit. It is a very neat Town at present,¹¹ but nothing to

The Castle of *Mando*.

The Ruins
of *Mando*,
shew that it
hath been
magnificent.

what it hath been heretofore: It appears by the Ruins all about, that it hath been much greater than it is, that it hath had two fair Temples,¹² and many stately Palaces; and the sixteen large *Tanquies* or Reservatories, which are to be seen still for keeping of Water,¹³ shew (that in former times) it hath been a place of great consequence.

Ratispor,
the Capital
of *Malva*.

Traitors
condemned
to die.

This Province is very fertile, and produces all that grows in the other places of the *Indies*. *Ratispor*¹⁴ is the Capital of the Province, and at present the Town of greatest Traffick; it stands also upon a Mountain, and thither the *Grand Signior* sends the Traitors whom he hath condemned to die: For a certain time they are kept Prisoners, and always one or other in the room with them; and the day they are to die, they make them drink a great quantity of Milk, and throw them down from the top of the Castle upon the declining side of the Hill, which is full of sharp pointed craggy Stones, that tear the Bodies of the wretches, before they can reach the bottom of the Precipice.

Chitor.

Raja-Ranas
of the Race
of *Porus*.

The Town of *Chitor* is very famous also, but it is almost ruined; it long belonged to *Raja-Ranas*, who deduced his Genealogie from King *Porus*;¹⁵ though that *Raja* had considerable Territories, and strong, by reason of the Mountains that almost encompassed them; yet could he not avoid the misfortune of other Princes, but fell (as they did) under the power of the *Moguls*, in the Reign of King *Ecbar*. At present, there are but few Inhabitants in *Chitor*, the Walls of it are low, and of a great many stately publick Buildings, nothing remains but the ruins. The hundred Temples or Pagods are still to be distinguished, and many antick Statues to be seen; it hath a Fort, where Lords of chief Quality are Imprisoned for small faults: In short, The remains of many Ancient Fabricks (that are to be seen there) make it apparent, that it hath been a very great Town. The Seat of it is very pleasant, and the top of the Hill (on which it stands) extremely fertile; it hath still four Reservatories or *Tanquies* for the private use of the Inhabitants. There are a great many other Trading Towns in that Province, and the *Great Mogul* receives yearly out of it above fourteen Millions.

An hundred
Temples in
Chitor.

Antique
Statues.

The
Revenue of
the Pro-
vince of
Malva.

An extraor-
dinary Bat.

There are two kinds of Bats in that Countrey, the one is like to that we have in *Europe*; but seeing the other differs much, I pleased my self in examining it in a Friends House, who kept one out of curiosity;¹⁶ it is eight Inches long, and covered with yellowish Hair; the Body of it is round, and as big as a Ducks; its Head and Eyes resemble a Cats, and it has a sharp Snout like to a great Rat; it hath pricked black Ears and no Hair upon them; it hath no Tail, but under its Wings, two Teats as big as the end of ones little finger; it hath four Legs, some call them Arms, and all the four seem to be glued

fast within the Wings, which are joyned to the Body along the sides, from the Shoulder downwards ; the Wings are almost two Foot long, and seven or eight Inches broad, and are of a black Skin like to wet Parchment ; each Arm is as big as a Cats thigh ; and towards the Joynt, it is almost as big as a Mans Arm ; & the two foremost from the Shoulder to the Fingers, are nine or ten Inches long ; each of the two Arms is fleshed into the Wing, Perpendicularly to the Body, being covered with Hair, and terminating in five Fingers, which make a kind of hand ; these Fingers are black and without Hair ; they have the same Joynts as a Mans Fingers have ; and these Creatures make use of them to stretch out their Wings when they have a mind to flie : Each hind Leg or Arm, is but half a Foot long, and is also fastened to the Wing parallel to the Body ; it reaches to the lower part of the Wing, out of which the little hand of that Arm peeping, seems pretty like the hand of a Man ; but that instead of Nails, it hath five Claws ; the hind Arms are black and hairy (as those before¹⁷ are) and are a little smaller. These Bats stick to the Branches of Trees, with their Talons or Claws ; they fly high, almost out of sight, and some (who eat them) say they are good meat.¹⁸

CHAPTER XLII

OF THE PROVINCE OF CANDICH.

The Province of *Candich*¹ is to the South of *Malva*, and they who have reduced the Provinces, have joyned to it *Berar*, and what the *Mogul* possesses of *Orixa*.² These Countries are of a vast extent, full of populous Towns and Villages, and in all *Mogulistan*, few Countries are so rich as this. The Memoire³ I have of yearly Revenues, makes this Province yield the *Mogul* above seven and twenty Millions a year. The Capital City of this Province is *Brampour* ;⁴ it lies in the twenty eighth degree of Latitude, about fourscore Leagues distant from *Surrat*.⁵ The Governour thereof is commonly a Prince of the Blood, and *Auren-Zeb* hath been Governour of it himself.

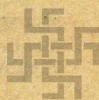
Here it was that the *Sieurs de La Boullaye* and *Beber* Envoy's from the *French East-India Company*, quarrelled with the *Banians*, to whom they were recommended. When they arrived at *Brampour*, these *Banians* met them with Basons full of Sweetmeats, and *Roupies* in their hands. The Gentlemen not knowing the custom of the Countrey, which is to offer Presents to Strangers whom they esteem ; and imagining that the five and twenty or thirty *Roupies* that were offered them, was a sign that they thought them poor, fell into a Passion,

The Province of *Candich*, *Berar*, *Orixa*.

The *Moguls* yearly Revenue from *Candich*.

Brampour, the Capital of *Candich*.

A Quarrel the *Sieurs de La Boullaye* and *Beber* had with a *Banian*.



railed at the *Banians*, and were about to have beat them, which was like to have bred the trouble enough: if they had been well informed of the custom of the Countrey, they would have taken the Money, and then returned some small Present to the *Banians*; and if they had not thought it fit to make a Present, they might have given it back again after they had received it; or if they would not take it, touch it at least with their Fingers ends, and thanked them for their civility.

I came to *Brampour* in the worst weather imaginable; and it had rained so excessively, that the low Streets of that Town were full of water, and seemed to be so many Rivers. *Brampour* is a great Town standing upon very uneven ground; there are some Streets very high, and others again so low, that they look like Ditches when one is in the higher Streets; these inequalities of Streets occur so often, that they cause extraordinary Fatigue. The Houses are not at all handsom, because most of them are only built of Earth; however, they are covered with Varnished Tiles, and the various Colours of the Roofs, mingling with the Verdure of a great many Trees of different kinds, planted on all hands, makes the Prospect of it pleasant enough. There are two *Carvanseras* in it, one appointed for lodging Strangers, and the other for keeping the Kings Money, which the Treasurers receive from the Province; that for the Strangers is far more spacious than the other, it is square, and both of them front towards the *Meidan*. That is a very large place, for it is at least Five hundred paces long, and Three hundred and fifty broad; but it is not pleasant, because it is full of ugly huts, where the Fruiterers sell their Fruit and Herbs.

The
Ground of
Brampour.

The House
of
Brampour.

The Castle
of
Brampour.

The Kings
Palace at
Brampour.

The Monu-
ment of an
Elephant.

The entry into the Castle⁶ is from the *Meidan*, and the chief Gate is betwixt two large Towers; the Walls of it are six or seven Fathom high; they have Battlements all round, and at certain intervals there are large round Towers which jet a great way out, and are about thirty paces Diametre. This Castle contains the Kings Palace, and there is no entring into it without permission; the *Tafty* running by the East side of that Town, there is one whole Front of the Castle upon the River-side, and in that part of it the Walls are full eight Fathom high, because there are pretty neat Galleries on the top, where the King (when he is at *Brampour*) comes to look about him,⁷ and to see the fighting of Elephants, which is commonly in the middle of the River; in the same place, there is a Figure of an Elephant⁸ done to the natural bigness, it is of a reddish shining Stone, the back parts of it are in the Water, and it leans to the left side; the Elephant (which that Statue represents) died in that place, fighting before *Cha-Gehan* (the Father of *Auran-Zeb*) who would needs erect a Monument to the Beast, because he

loved it, and the Gentiles besmear it with Colours, as they do their Pagods.

They drink not commonly the *Tapty* Water at *Brampour*, because it is very brackish ; but they are supplied from a large square Bason^o (that is in the *Meidan*) the Water whereof comes from a distant Spring, and before it fills that Bason, passes by the *Carvansera* for Strangers which it furnishes ; it then runs under ground to the great Bason in the place, which many times is empty at night, because of the great quantity of Water which they fetch thence all day long ; but it fills again in the night-time, and so they seldom have any want. There are a great many Houses also on the other side of the River, and they may be said to be a second Town.

The great Trade of the Province is in Cotton-cloath, and there is as much Traffick at *Brampour*, as in any place of the *Indies*. Painted Cloaths are sold there, as every where else ; but the white are particularly esteemed, because of the lovely mixture of Gold and Silver that is in them, whereof the rich make Veils, Scarfs, Handkerchiefs and Coverings, but the white Cloaths so Adorned, are dear. In short, I do not think that any Countrey of *Indostan* abounds so much in Cotton as this do's¹⁰ which bears also plenty of Rice and Indigo. The same Trade is driven at *Orixa*, *Berar*, and other Towns of this Province.

White
Cloaths
mingled
with Gold
and Silver
at
Brampour.

Indigo at
Brampour.

CHAPTER XLIII

OF THE PROVINCE OF BALAGATĒ.

*Balagate*¹ is one of the Great Moguls rich Provinces, for it yields him Five and twenty Millions a year ; it lies to the South of *Candich*. To go from *Surrat* to *Aurangeabad*,² which is the Capital Town of *Balagate*, one must from *Daman-Gate* hold streight East, and soon after, turning towards the South-East, cross some Countries of the Provinces of *Benganala*³ and *Telenga*.⁴ Part of *Balagate* I saw, as I went to *Golconda* ; for this Journey I hired two Chariots, one for my self, and another for my Man and Baggage ; I payed about Seventeen Crowns a month for each Chariot, and I entertained two *Pions* in my Service, to whom I gave two Crowns a piece by the month, and two pence half penny a day for Board-wages (as the custom is,) these Men are always by the sides of their Masters Chariot or Waggon, that they may hold it up in bad way if it heel'd ; when one comes to any place to bait at,⁵ they'll do any thing out of the Kitchin ; but they will not venture to dress Meat, which those of their Sect would not eat. In short, They are

The Province of
Balagate.
The yearly
Revenue of
Balagate.

The Pay of
Pions.

The *Pions*
do all things
except
Kitchin-
work.

The Pions
Arms.

The
Heathen
Pions are
better than
the Moors.

in all things else very serviceable ; they'll buy what is necessary, look after their Masters things exactly, and stand sentinel all night long ; they are Armed with Sword and Dagger, and have besides the Bow, Musket or Lance, and are always ready to fight against all sorts of Enemies. There are of them both *Moors* and *Gentiles* of the Tribe of the *Raspoutes* ; I took *Raspoutes*, because I knew they served better than the *Moors*, who are proud, and will not be complained of, whatsoever foppery or cheat they may be guilty of.

Journey
from Surrat
to Aurangabad.

I made this Journey in company of Monsieur *Bazou*,⁶ a French Merchant, a very civil and witty Man, who had with him ten Waggons or Chariots, and fourteen *Pions* for himself, his Servants and Goods ; we were eight Franks in company, and in all Five and forty Men. We parted from *Surrat* in the Evening, and encamped near the Queens Garden, which is without *Daman-Gate* ; so soon as we were got thither, we sent to the Town for what Provisions we wanted, for else we must have fared hard during our Journey. The *Gentiles* (who sell Provisions) will neither furnish Travellers with Eggs nor Pullets ; and instead of ordinary Bread, there is nothing to be got but ill baked Buns or Cakes, so that one must not fail to make provision of Bisket at *Surrat*.

Trees.
Wars,
Manguiers,
Mahova,
Quiesou,
Caboul.
Querzeheray
second Vol.

The Countrey from *Surrat* to *Aurangabad*, is extreamly diversified ; there are in it a great many *Wars*, *Manguiers*, *Mahova*,⁷ *Quiesou*,⁸ *Caboul*,⁹ and other sorts of Trees ; and I saw the *Querzeheray* there also, which I have described in my Book of *Persia*.

Merous,
wild Cows.

Places of
Camping on
the Road
from Surrat
to Aurangabad.

There are vast numbers of Antelopes, Hairs and Partridges, here and there in that Countrey ; and towards the Mountains *Merous*,^{9a} or wild Cows, most part of the Land is arable Ground ; and the Rice (wherewith the Fields are covered) is the best in all the *Indies*, especially towards *Naopoura*,¹⁰ where it has an odoriferous Taste, which that of other Countries has not. Cotton abounds there also, and in many places they have Sugar-Canes, with Mills to bruise the Canes, and Furnaces to boyl the Sugar.

Barnoly, a Bourg five Leagues from *Surrat*. *Balor*, a Village, 4 Leag. from *Barnoly*. *Biaraa*, Village, 3 Leag. and a half from *Balor*. *Charca* a Village, 2 Leag. and a half from *Biara*. *Naopoura* a Town, 6 Leag. from *Charca*. *Quanapour* a Village, 6 Leag. from *Naopoura*. *Pipelnar* a Town, 6 Leag. from *Quanapour*. *Tarabat* a Village, 4 Leag. from *Pipelnar*. *Setana* a Bourg, 4 Leag. and a half from *Tarabat*. *Omrana* a Village, 5 Leag. and a half from *Setana*. *Enquitenqui*, 6 Leag. from *Omrana*. *Deotcham* a Town, 6 Leag. from *Enquitenqui*. The *Sour*, a Town, 6 Leag. from *Deotcham*. *Aurangeabad*, 8 Leag. from the *Sour*.¹¹

Now and then one meets with Hills that are hard to be crossed over, but there are lovely Plains also watered with many Rivers and Brooks. In this Road there are four Towns, and four or five and thirty Bourgs and Villages, pretty well Peopled. *Tchoguis*,¹² or Guards of the High-ways, are often to be met with here, who ask Money of Travellers, though it be not their due; we gave to some and refused others, but that signifies no great matter in the whole.

In most places Inhabited, there are Pagods, and every now and then, we met with Waggons full of Gentiles, who were coming to perform their Devotions in them. The first Pagod (I saw) was by the side of a great War; and before the Door of it, there was an Ox¹³ of Stone, which a Gentile (who spake *Persian*) told me was the Figure of the Ox, which served to carry their God *Ram*. We found besides, many other Pagods like to that, but we saw others, which consisted of one single Stone about six Foot high,¹⁴ on which the Figure of a Man is cut in relief: There are also a great many Reservatories and *Caravanserai* upon the Road, but we chose rather to Encamp, than Lodg in them, because of their nastiness.¹⁵

An Ox that carried the God *Ram*.

As we were encamped near the Bourg *Setana*¹⁶ under *Manguiers*, not far distant from a small River, which is also called *Setana*, almost mid way betwixt *Surrat* and *Aurangeabad*; we met the Bishop of *Heliopolis*,¹⁷ so much esteemed in the *Indies* for his Piety and Zeal; he had in company with him Monsieur *Champson*, and a *Spanish Cordelier*, who had left the Bishop of *Barut*,¹⁸ with several other Church-men, who laboured in converting the Gentiles at *Siam*. That Bishop was going to *Surrat*, in order to return to *France*, from whence he hoped to bring back new Missionaries with him; and the *Cordelier* came from *China*, where he had lived fourteen Years; we continually met *Caravans* of Oxen and Camels upon our Road, and some I saw that came from *Agra*, consisting of more than a thousand Oxen loaded with Cotton-Cloath. At length, the eleventh of *March* we arrived at *Aurangeabad*, threescore and fifteen Leagues from *Surrat*, which we Travelled in a fortnight.

Setana, a Bourg.

Bishop of *Heliopolis*.

Bishop of *Barut*.

Caravans of above a 1000 Oxen. *Aurangeabad*, the Capital of *Balagate*.

This great Town (the Capital of the Province) has no Walls; the Governour (who is commonly a Prince) has his Residence there, and King *Auran-Zeb* commanded there, as long as he did at *Candich* in the Reign of his Father.¹⁹ His first Wife (whom he loved dearly) died in this Town;²⁰ as a Monument to her, he erected a lovely *Mosque*, covered with a Dome, and beautified with four Minarets or Steeples. It is built of a white polished Stone, and many take it for Marble, though it come short of that, both in hardness and lustre. There are several other pretty fair *Mosques*²¹ in this Town, and it is not destitute of publick places, *Carvanseras*, and *Bagnios*:²² The buildings are for the most part of Free-stone, and petty high; before the

The Sepulchre of *Auran-Zeb's* first Wife.

Sheep that
are Saddled
and Bridled.

Extraordi-
nary Apes.

Doors there are a great many Trees growing in the Streets, and the Gardens are pleasant, and well cultivated, affording the refreshment of Fruit, Grapes, and Grass-plats. They have Sheep there without Horns, that are so strong, as that being Bridled and Saddled, they'll carry Children of ten years of Age up and down, wheresoever they please. This is a Trading Town, and well Peopled, with excellent Ground about it: Though it was but in the beginning of *March*, we found all the Corn cut down. I saw some Apes²³ much esteemed there, which a Man had brought from *Ceilan*: They valued them because they were no bigger than ones Fist, and differed in kind from the common Monkeys; they have a flat Forehead, big round Eyes, which are yellow and clear like the Eyes of some Cats; their Snout is very sharp, and the inside of their Ears yellow; they have no Tail, and their Hair is like to that of other Apes. When I looked upon them, they stood upon their hind Feet, and embraced one another often, eying the People stedfastly without being scared; their Master called them wild Men.

CHAPTER XLIV

OF THE PAGODS OF ELORA.

The Pagods
of *Elora*.

At *Surrat* I was told great matters of the Pagods of *Elora*; ¹ and therefore I had a mind to see them, so that so soon as I came to *Aurangeabad*, I sought out for an Interpreter to go along with me; but it being impossible for me to find one, I resolved to take my Servants with me, and make that little Journey alone. And because my Oxen were weary, I hired a little Waggon to carry me thither, and took two *Pions* more besides those I had: I gave all the four, half a Crown Piece, and leaving my Men to look after my Baggage, I parted about nine of the Clock at Night. They told me that there was some danger of meeting Robbers, but being well Armed, (as my Men also were,) I was not much concerned; and I chose rather to run some little risk, than to miss an opportunity of seeing those Pagods, which are so renowned all over the *Indies*: We marched softly² because of the unevenness of the Country, and about two of the Clock in the Morning, came near to *Doltabad*,³ where we rested till five.

A lovely
way in a
Mountain.

We had a rugged Mountain to ascend, and very hard for the Oxen to climb up, though the way cut out of the Rock, be almost every where as smooth, as if it were Paved with Free-stone: It had on the side a Wall three Foot thick, and four Foot high, to hinder the Waggons and Chariots from falling down into the Plain, if they chanced to be overthrown. My

Pions thrust forward the Waggon with all their force, and contributed as much as the Oxen to get it up to the top of the Hill. When I arrived there, I discovered a spacious Plain of well cultivated Land, with a great many Villages, and Bourgs amidst Gardens, plenty of Fruit-trees and Woods: We Travelled at least for the space of an hour over Plow'd Land, where I saw very fair Tombs⁴ several stories high, and covered with domes built of large grayish Stones, and about half an hour after seven, having passed by a great *Tanquie*,⁵ I alighted near a large Court paved with the same Stones. I went in, but was obliged to put off my Shoes; at first I found a little *Mosque*, where I saw the *Bismillah* of the *Mahometans* writ over the Door; the signification of that Inscription is, *In the Name of God*. There was no light into the *Mosque*, but what entered by that Door; but there were many Lamps burning in it, and several old Men that were there, invited me to come in, which I did. I saw nothing rare in it, but two Tombs covered with Carpet: And I was extreemly troubled for want of an Interpreter, for else I had known a great many particulars, that I could not be informed of.

Fair Tombs
at Elora.

A large
Court in
Elora where
one must
put off his
Shoes.

A little farther Westward, my *Pions* and I were above half an hour clambering down a Rock, into another very low Plain. The first thing I saw were very high Chappels, and I entered into a Porch cut out of the Rock, which is of a dark grayish Stone, and on each side of that Porch, there is a Gigantick figure of a Man cut out of the natural Rock,⁶ and the Walls are covered all over with other figures in relief, cut in the same manner. Having passed that Porch, I found a Square Court,⁷ an hundred paces every way: The Walls are the natural Rock, which in that place is six Fathom high, Perpendicular to the Ground-plate, and cut as smooth and even, as if it were Plaster smoothed with a Trowel. Before all things, I resolved to view the outside of that Court, and I perceived that these Walls, or rather the Rock hangs, and that it is hollowed underneath; so that the void space makes a Gallery almost two Fathom high, and four or five broad: It hath the Rock for Ground, and is supported only by a row of Pillars cut in the Rock, and distant from the floor of the Gallery, about the length of a Fathom, so that it appears as if there were two Galleries. Everything there, is extreemly well cut, and it is really, a wonder to see so great a Mass in the Air, which seems so slenderly underpropped, that one can hardly forbear to shiver at first entering into it.

Gigantick
Figures of
Men cut in
the Rock.

A Gallery in
the Rock.

Pillars cut
in the Rock.

A Mass of
Rock in the
Air.

In the middle of the Court there is a Chappel, whose Walls inside and outside are covered with figures in relief. They represent several sorts of Beasts, as Griffons, and others cut in the Rock: On each side of the Chappel there is a Pyramide or Obelisk,⁸ larger at the Basis than those of Rome, but they are

Diverse
Antick
Figures in
a Chappel.
Lovely
Pyramids.

An Obelisk
with an
Elephant.

not sharp pointed, and are cut out of the very Rock, having some Characters upon them, which I know not. The Obelisk on the left hand, has by it an Elephant as big as the Life, cut out in the Rock, as all the rest is ; but his Trunck has been broken. At the farther end of the Court, I found two Stair-cases cut in the Rock, and I went up with a little Bramen, who appeared to have a great deal of Wit : Being at the top, I perceived a kind of Platform, (if the space of a League and a half, or two Leagues, may be called a Platform) full of stately Tombs, Chapels and Temples, which they call Pagods, cut in the Rock. The little Bramen led me to all the Pagods, which the small time I had allowed me to see : With a Cane he shew'd me all the Figures of these Pagods, told me their Names, and by some Indian words which I understood, I perceived very well, that he gave me a short account of the Histories of them ; but seeing he understood not the *Persian* Tongue, nor I the *Indian* I could make nothing at all⁹ of it.

The Pagods
of Elora.

A great
Temple
built in the
very Rock.

I entered into a great Temple built in the Rock ;¹⁰ it has a flat Roof, and adorned with Figures in the inside, as the Walls of it are : In that Temple there are eight rows of Pillars in length, and six in breadth, which are about a Fathom distant from one another.

A Gigantick
Idol.

Figures of
Men and
Women.

The Temple is divided into three parts : The Body of it, (which takes up two thirds and a half of the length,) is the first part, and is of an equal breadth all over ; the Quire, which is narrower, makes the second part ; And the third, which is the end of the Temple, is the least, and looks only like a Chappel ; in the middle whereof, upon a very high Basis, there is a Gigantick Idol, with a Head as big as a Drum, and the rest proportionable. All the Walls of the Chappel are covered with Gigantick Figures in relief, and on the outside all round the Temple, there are a great many little Chappels adorned with Figures of an ordinary bigness¹¹ in relief, representing Men and Women, embracing one another.

For above
two Leagues
there is
nothing
to be seen
but Pagods.

Leaving this place, I went into several other Temples of different structure, built also in the Rock, and full of Figures, Pilasters, and Pillars : I saw three Temples, one over another, which have but one Front all three ;¹² but it is divided into three Stories, supported with as many rows of Pillars, and in every Story, there is a great door for the Temple ; the Stair-cases are cut out of the Rock. I saw but one Temple that was Arched, and therein I found a Room, whereof the chief Ornament is a square Well, cut in the Rock, and full of Spring-water, that rises within two or three foot of the brim of the Well. There are vast numbers of Pagods all along the Rock, and there is nothing else to be seen for above two Leagues : They are all Dedicated to some Heathen Saints, and the Statue



Juggler's feat

of the false Saint, (to which every one of them is Dedicated,) stands upon a Basis at the farther end of the Pagod.

In these Pagods I saw several *Santo's* or *Sogues*^{12a} without Cloaths, except on the parts of the Body which ought to be hid: They were all covered with Ashes, and I was told that they let their Hair grow as long as it could. If I could have stayed longer in those quarters, I should have seen the rest of the Pagods, and used so much diligence, as to have found out some body, that might have exactly informed me of every thing; but it behoved me to rest satisfied as to that, with the information I had from the Gentiles of *Aurangeabad*, who upon my return told me, that the constant Tradition was, that all these Pagods, great and small, with their Works and Ornaments, were made by Giants, but that in what time it was not known.¹³

The time when these Pagods were made.

However it be, if one consider that number of spacious Temples, full of Pillars and Pilasters, and so many thousands of Figures, all cut out of a natural Rock, it may be truly said, that they are Works surpassing humane force; and that at least, (in the Age wherein they have been made,) the Men have not been altogether Barbarous, though the Architecture and Sculpture be not so delicate as with us. I spent only two hours in seeing what now I have described, and it may easily be judged, that I needed several days to have examined all the rarities of that place; but seeing I wanted time, and that it behoved me to make haste, if I intended to find my company still at *Aurangeabad*, I broke off my curiosity, and I must confess it was with regret: I therefore got up into my Waggon again, which I found at a Village called *Rougequi*,¹⁴ from whence I went to *Sultanpoura*,¹⁵ a little Town, the Mosques and Houses whereof are built of a blackish Free-stone, and the Streets paved with the same. Not far from thence I found that so difficult descent, which I mentioned; and at length, after three hours march from the time we left *Elora*, we rested an hour under Trees, near the Walls of *Doltabad*, which I considered as much as I could.

Multitudes of Figures.

Rougequi.
Sultan-
poura.

CHAPTER XLV

OF THE PROVINCE OF DOLTABAD AND OF THE FEATS OF AGILITY OF BODY.

This Town was the Capital of *Balagate*, before it was conquered by the *Moguls*: It belonged then to *Decan*, and was a place of great Trade; but at present the Trade is at *Aurangeabad*, whither King *Auran-Zeb* used his utmost endeavours to transport it, when he was Governour thereof. The Town is

Doltabad.

Trade transported from

*Dolltabad to
Aurangea-
bad.*

*A Hill
in Dolltabad
fortified.*

*Barcot.
Marcot.
Calacot.*

indifferently big¹ it reaches from East to West, and is much longer than broad; it is Walled round with Free-stone, and has Battlements and Towers mounted with Cannon. But though the Walls and Towers be good, yet that is not the thing that makes it accounted the strongest place belonging to the *Mogul*: It is an Hill of an oval Figure, which the Town encompasses on all sides, strongly Fortified, and having a Wall of a natural smooth Rock, that environs it at the bottom, with a good Citadel on the top, whereon the Kings Palace stands. This is all I could see from the place, where I was without the Town: But I learnt afterwards from a Frenchman who had lived two years therein; that besides the Citadel, there are three other Forts in the Place, at the foot of the Hill, of which one is called *Barcot*, the other *Marcot*, and the third *Calacot*.² The word *Cot* in Indian, signifies a Fort; and by reason of all these Fortifications, the Indians think that place Impregnable. I spent two hours and a half in coming from *Dolltabad* to *Aurangeabad*, which are but two Leagues and a half distant. This was the third time that I crossed this last Town, and about an hour after, I came to the place where my company Encamped: They waited only for a Billet from the Customer, to be gone, but it could not be had that day, because it was *Friday*, and the Customer (who was a *Mahometan*) observed that day with great exactness.

Calvar.

It is threescore³ Leagues and more from *Aurangeabad* to *Calvar*,⁴ which is the last Bourg or Village belonging to the *Mogul*, on the Frontiers of the Kingdom of *Golconda*. We found eight Towns, great and small, before we came to *Calvar*, to wit, *Ambar*, *Achty*, *Lasana*, *Nander*, *Lisa*, *Dantapour*, *Indour*, *Condelvaly*, and *Indelvay*;⁵ and that Countrey is so Populous, that we continually met with Bourgs and Villages on our way. An hour and an halves march from *Aurangeabad*, we encamped under the biggest *War-tree*, that I have seen in the Indies: It is exceedingly high, hath some branches ten Fathom long, and the circumference of it, is above three hundred⁶ of my paces. The branches of it are so loaded with Pigeons, that it were an easie matter to fill a great many Pigeon-houses with them, if one durst take them; but that is forbidden, because they are preserved for the Prince's pleasure. There is a Pagod under that Tree, and many Tombs, and hard by a Garden planted with Citron-trees.

A fair War.

Ambar.

We saw a stately *Tanquie* at the Town of *Ambar*, it is square, and on three sides faced with Free-stone, with fair steps to go down to it: In the middle of the fourth side there is a Divan, that runs out into the Water about two Fathom; it is covered with Stone, and supported by sixteen Pillars a Fathom high: It stands at the foot of a fair House, from whence they go down into that Divan, by two fine pair of Stairs at the sides

of it, there to take the Air and Divert themselves. Near the Divan there is a little Pagod under Ground, which receives daylight by the door, and by a square airie, and many Devout People are there,⁷ because of the convenience of the Water. On the Road we met with a great many Troopers who were going to *Aurangeabad*, where there was a Rendez-vous appointed for an Army, which was to march against *Viziapour*.⁸

Five Leagues from the Town of *Nander*, near a Village *Nander*, called *Patoda*,⁹ we had the Diversion of seeing Feats¹⁰ of Extra-Agility of Body:¹¹ There was a great concourse of People, and we had a place given us, on an Eminence, under the shade of a great Tree, from whence we might easily see all the Plays. The Tumblers did all that the Rope-dancers of *Europe* do, and much more: These People are as supple as an Eel, they'll turn their whole body into a Bowl, and then others rowl¹² them with the hand. The finest tricks were performed by a Girl of thirteen or fourteen years of Age, who Played for the space of two hours and more. This amongst other Feats of Agility which she did, appeared to me extremely difficult: She sat down upon the Ground, holding cross-ways in her Mouth a long cutting Sword; with the right Hand she took hold of her left Foot, brought it up to her Breast, then to her left side, and without letting go that Foot, she put her Head underneath her right Arm, and at the same time, brought her Foot down along the small of her Back: Then she made it pass under her sitting, and over the right Leg four or five times without resting, being always in danger of cutting her Arm or Leg with the edge of the Sword. And she did the same thing with the left Hand and right Foot.

Whilst she was shewing of that trick, they dug a hole in the Ground two foot deep, which they filled with Water. So soon as the Girl had rested a little, they threw into the hole a little Hook made like a Clasp, for her to fetch out with her Nose, without touching it with her Hands: She put her two Feet on the sides of the Pit, and turned her self backwards, upon her two Hands, which she placed on the sides of the hole where her Feet had stood. Then she dived headlong into the Water, to search after the Hook with her Nose: The first time she missed it, but the pit being filled full of Water again, she plunged backwards into it a second time, and upholding her self only with the left hand, she gave a sign with the right hand, that she had found what she sought for, and she raised her self again with the Clasp at her Nose.

Then a Man took this Girl, and setting her upon his Head, ran at full speed through the place, she in the mean time not tottering in the least: Setting her down, he took a large Earthen pot, like to those round Pitchers that the Indian Maids make use to draw Water in; and put it upon his Head with the mouth upwards. The Girl got on the top of it, and he



carried her about the place with the same security, as he had done without the Pot ; Which he did twice more, having put the Pot with the mouth downwards once, and then with the mouth side-ways. The same trick he shewed in a Bason wherein he turned the Pot three different ways : Then he took the Bason and turned its bottom up upon his Head, with the Pitcher over it. The Girl shewed the same tricks upon it. And at length, having put into the Bason upon his Head, a little wooden Truncheon a foot high, and as big as ones Arm, he caused the Girl to be set upright upon that Stake, and carried her about as before ; sometimes she only stood upon one Foot, taking the other in her Hand ; and sometimes she hunkled down upon her Heels, nay, and sat down, though the carrier in the mean time, went on as formerly. Then the Man took the Bason¹³ from under the Stake, and put it on the top of it, where the Girl likewise appeared : Then changeing the Play, he put into the Bason four Pins, or little Stakes of Wood, four Inches high, set square-ways with a Board upon each of them, two Fingers breadth, and upon these Boards four other Pins or little Stakes, with as many Boards more, making in all, two Stories over the Bason, supported with the great Stake or Pillar : And that Girl getting upon the upper Story, he ran with her through the place with the same swiftness as at other times, she not appearing in the least, afraid of falling, though the Wind was high. These People shew'd a hundred other tricks of Agility, which I shall not describe, that I may not be tedious ; only I must say, that the finest I saw Acted, were performed by Girls. We gave them at parting three *Roupies*, for which they gave us a thousand Blessings : We sent for them at Night to our Camp, where they diverted us again, and gained two *Roupies* more.

Ila a Town.
Indour a
Town.

From thence we went to the Towns of *Ila* and *Dentapour*, and some days after we arrived at *Indour*,¹⁴ which belongs to a *Raja*, who owns the *Mogul* no more than he thinks fit : He is maintained by the King of *Golconda*,¹⁵ and in time of War, he sides always with the strongest. He would have had us pay two *Roupies* a Waggon ; but after much dispute, we payed but one, and passed on. We came before a Village called *Bisetpoury* ;¹⁶ and being informed, that near to that place, on the top of a Hill, there was a very fair Pagod, we alighted and went on Foot to see it.



CHAPTER XLVI

OF CHITANAGAR.

That Pagod is called *Chitanagar*¹: It is an oblong square Temple, forty five Paces in length, twenty eight in breadth, and three Fathom high ; it is built of a Stone of the same kind as the *Theban*. It hath a Basis five Foot high all round, charged² with Bends and Wreaths, and adorned with Roses and Notchings, as finely cut, as if they had been done in *Europe*. It hath a lovely frontispiece, with its Architrave, *Cornish* and *Fronton* ; and is Beautified with Pillars, and lovely Arches,³ with the Figures of Beasts in relief, and some with Figures of Men. Then we viewed the inside ; the contrivance of that Temple is like that of *Elora*, it hath a Body, a Quire,⁴ and a Chappel at the end. I could perceive nothing in the Body and Quire, but the four Walls ; though the Lustre of the Stones they are built of, renders the prospect very agreeable : The Floor is of the same Stone, and in the middle of it there is a great Rose well cut. This place like the other Pagods, receives light only by the door : On each side of the Wall of the Quire, there is square hole a foot large, which slopes like a Port-hole for a Piece of Od'nance, and in the middle of the thickness of it, a long Iron skrew, as big as ones Leg, which enters Perpendicularly into the Wall like a Bar, and I was informed, that these Irons served to fasten Ropes to, for supporting of those who performed voluntary Abstinence for seven days or longer. In the middle of the Chappel at the end, there is an Altar of the same Stone as the Walls are of ; it is cut into several Stories, and Adorned all over with Indentings, Roses, and other Embellishments of Architecture, and on each side below, there are three Elephants Heads. There hath been a Pedestal prepared of the same Stone the Altar is of, to set the Idol of the Pagod upon ; but seeing the building was not finished, the Idol hath not been set up.

When I came down, I perceived at the foot of the Hill, on the East side, a building, which I was not told of ; I went thither alone with my *Pions*, but found nothing but the beginnings of a Palace, the Walls whereof were of the same Stone as the Pagod. The Threshold of each Door is of one piece of Stone, a Fathom and a half long : It is all Built of very great Stones, and I measured one of them, that was above four Fathom long. Near to that Building, there is a Reservatory as broad as the *Seine* at *Paris* ; but so long, that from the highest place I went to, I could not discover the length of it. In that Reservatory, there is another little Tanquie, seven or eight Fathom square, and Walled in : This Water bring below the House, there is a large pair of Stairs to go down to it ; and

The Pagod
of
Chitanagar.

The fair
Temple of
Chitanagar.

The Archi-
tecture of
the Temple
of
Chitanagar.

The contri-
vance of the
Temple of
Chitanagar.

A Place for
Penance.

A fair Build-
ing near
Chitanagar.

A very
great Reser-
vatory.

about an hundred and fifty paces forward, in the great Reservoir opposite to the House, there is a square Divan or *Quiochque*, about eight or ten Fathom wide, the Pavement whereof is raised about a foot above the Water. That Divan is built and covered with the same Stone, that the House is built of: It stands upon sixteen Pillars, a Fathom and a half high, that's to say, each Front on four.

Seeing my Company kept on their March, I spent but half an hour in viewing that Building, which very well deserves many, as well for examining the design of it, the nature of the Stones, their Cut, Polishing and Bigness; as for considering the Architecture, which is of a very good contrivance,⁵ and though it cannot absolutely be said to be of any of our Orders, yet it comes very near the Dorick. The Temple and Palace are called *Chitanagar*, that is to say, the Lady *Chita*, because the Pagod is Dedicated to *Chita* the Wife of Ram: I learnt that both had been begun by a Rich *Raspoute*, who dying, left the Temple and House imperfect. After all, I observed, as well in the Ancient, as Modern Buildings of the *Indies*, that the Architects make the Basis, Body, and Capital of their Pillars, of one single piece.

The Architecture of *Chitanagar* of a very good contrivance.

Chita.

Encampings upon the Road from *Aurangeabad* to *Calvar*.

Tchequel Cane.

Tchequel Cane Leag. and a half from *Aurangeabad*. *Ambar* a Town, *Rovilag-herd* 6 Leag. from *Tchequel-Cane*. *Dabolquera* 5 Leag. from *Rovilag-herd*. *Ahti* a Town, 8 Leag. from *Dabolquera*. *Manod* 6 Leag. from *Ahti*. *Parboni* a Town, 5 Leag. from *Manod*. *Pournanadi* a River. *Lazana* a Town, 6 Leag. from *Parboni*. *Nander* a Town, 5 Leag. from *Lazana*. *Guenga Ganges* a River, *Patoda* a Town, 5 Leag. from *Nander*, *Condelvai* 9 Leag. from *Patoda*. *Mandgera* a River. *Lila* a Town. *Dentapour* a Town. *Indore* a Town, 9 Leag. from *Condelvai*. *Coulan* a River. *Indelvai* a Town, 4 leag. from *Indour*. *Calvar* 4 Leag. from *Indelvai*.⁶

We past next by the Town of *Indelvai*, of which nothing is to be said in particular, but that a great many Swords, Daggers, and Lances are made there, which are vended all over the *Indies*, and that the Iron is taken out of a Mine near the Town,⁷ in the Mountain of *Calagatch*.⁸ The Town (at that time,) was almost void of Inhabitants, for they were gone farther up into the Country, because of the Brother of *Sivagy*,⁹ who made inrodes to the very Town. We Encamped beyond *Indelvai*, and next day being the six and twentieth of March, (having after four hours March passed over the pleasantest Hills in the World, by reason of the different kinds of Trees that cover them,) we arrived at *Calvar* which is the last Village of the *Moguls* Countrey. It is distant from *Aurangeabad*, about fourscore and three Leagues, which we Travelled in a fortnights time.

The rest of the Road to *Golconda* I shall describe, when I treat of that Kingdom. The way from *Aurangeabad*, that I have been now speaking of, is diversified by Hills and

Plains : All the Plains are good Ground, some sow'd with Rice, and the rest planted with Cotton-trees. *Tamarins*, *Wars*, *Cad-jours*, *Manguiers*, *Quesous*, and others ; and all Watered with several Rivers, which turn and wind every way, and with *Tanquies* also, out of which they draw the Water by Oxen : And I saw one of these Reservatories at *Dentapour*, which is a Musquet-shot over, and seven or eight hundred Geometrical paces long. We were incommoded during our whole Journey almost with Lightenings, Whirle-winds, Rains, and Hail-stones, some as big as a Pullets Egg ;¹⁰ and when we were troubled with none of these, we heard dull Thunderings, that lasted whole Days and Nights. We met every where Troops of Horse designed against *Viziapour*, the King whereof, refused to send the *Great Mogul*, the Tribute which he used to pay to him.

Very large
Hail-stones.

The Moguls
Horse
against
Viziapour.

To conclude with this Province, it is to be observed, that all the Rocks and Mountains I have mentioned, are only dependances of that Mountain which is called *Balagate*, which according to the *Indian* Geographers, divides *India* into the two parts of North and South,¹¹ as that of *Guate*, according to the same Geographers, environs it almost on all hands.

The Mountain
of
Balagate.

CHAPTER XLVII

OF THE PROVINCE OF TELENGA.

*Telenga*¹ was heretofore the principal Province of *Decan*, and reached as far as the *Portuguese* Lands towards *Goa*,² *Viziapour* being the Capital City thereof : But since the *Mogul* became Master of the Northern places of this Countrey, and of the Towns of *Beder*³ and *Calion*,⁴ it hath been divided betwixt him and the King of *Decan*, who is only called King of *Viziapour*, and it is reckoned amongst the Provinces of *Indostan*, which obey the *Great Mogul*. It is bordered on the East by the Kingdom of *Golconda* on *Maslipatan* side, on the West by the Province of *Baglana* and *Viziapour*, on the North by *Balagate*, and on the South by *Bisnagar*.⁵ The Capital City of this Province is at present *Beder*, which belonged to *Balagate* when it had Kings and it hath sometime belonged to *Decan*.

The Province
of
Telenga.

Calion.

The borders
of
Telenga.

Beder is a great Town ;⁶ it is encompassed with Brick-Walls which have Battlements, and at certain distances Towers ; they are mounted with great Cannon, some whereof have the mouth three Foot wide. There is commonly in this place a Garison of Three thousand Men, half Horse and half Foot, with Seven hundred Gunners ; the Garison is kept in good order, because of the importance of the place against *Decan*, and that they are always afraid of a surprize. The Governour lodges in a

Beder.

Great Guns.
The Garison
of *Beder*.

Castle without the Town,⁷ it is a rich Government, and he who commanded it when I was there, was Brother-in-law to King *Chagean*, *Auran-Zebs* Father;^{7a} but having since desired the Government of *Brampour*, (which is worth more) he had it, because in the last War, that Governour had made an Army of the King of *Viziapours*, raise the Siege from before *Beder*.

The Train
of the
Governour
of *Beder*.

Some time after, I met the new Governour upon the Road to *Beder*, who was a *Persian* of a good aspect, and pretty well stricken in years; he was carried in a *Palanquin* amidst Five hundred Horse-men well mounted and clothed, before whom marched several Men on foot, carrying blew Banners charged with flames of Gold, and after them came seven Elephants. The Governours *Palanquin* was followed with several others full of Women, and covered with red Searge, and there were two little Children in one that was open. The *Bambous* of all these *Palanquin*, were covered with Plates of Silver chamfered; after them came many Chariots full of Women, two of which were drawn by white Oxen, almost six Foot high; and last of all, came the Waggon with the Baggage, and several Camels guarded by Troopers. This Province of *Telenga* is worth above Ten millions a Year to the *Great Mogul*.

The Great
Moguls
Revenue
in *Telenga*.

The wash-
ings of the
Gentiles.

No where are the Gentiles more Superstitious than here; they have a great many Pagods with Figures of Monsters, that can excite nothing but Horror instead of Devotion, unless in those who are deluded with the Religion. These Idolaters use frequent Washings; Men, Women and Children go to the River as soon as they are out of Bed; and the rich have Water brought them to wash in. When Women lose their Husbands, they are conducted thither by their Friends, who comfort them; and they who are brought to Bed, use the same custom, almost as soon as they are delivered of their Children, and indeed, there is no Country where Women are so easily brought to Bed; when they come out of the Water, a *Bramen* daws their Forehead with a Composition made of Saffron, and the Powder of white Sawnders⁸ dissolved in Water, then they return home, where they eat a slight Breakfast; and seeing they must never eat unless they be washed, some return to the *Tanquie* or River, about noon; and others perform their Ablutions at home, before they go to Dinner.

The feeding
of the
Gentiles.

As they have a special care not to eat any thing but what is dressed by a Gentile of their Caste, so they seldom eat any where but at home, and commonly they dress their Victuals themselves, buying their Flower, Rice, and such other Provisions in the Shops of the *Banians*, for they'll not buy any where else.

The Diet
of some
Castes.

These *Banians* (as well as the *Bramens* and *Courmis*) feed on Butter, Pulse, Herbs, Sugar and Fruit; they eat neither Fish nor Flesh, and drink nothing but Water, wherein they

put Coffee and Tea ; they use no dishes, for fear some body of another Religion or Tribe, may have made use of the Dish, out of which they might eat ; and to supply that, they put their Victuals into large Leaves of Trees, which they throw away when they are empty, nay, there are some of them who eat alone, and will not suffer neither their Wives nor Children at Table with them.

Nevertheless, I was informed, that in that Countrey one certain day of the year, the *Bramens* eat Hogs Flesh ;⁹ but they do it privately for fear of Scandal, because the Rules of their Sect enjoyn^{9a} them so to do, and I believe it is the same all over the *Indies*. The *Bramens* sometimes eat Hogs Flesh.

There is another day of rejoycing, whereon they make a Cow of Paste, which they fill full of Honey, and then make a fashion of killing it, and break it to pieces ; the Honey which distills on all sides, represents the Blood of the Cow, and they eat the Paste instead of the Flesh. I could not learn the Original of that Ceremony ; as for the *Catris* or *Raspoutes*, except that they eat no Pullets, they (as the rest of the inferiour Castes do) make use of all kinds of Fish and Flesh, unless it be the Cow, which they all have in veneration. A Cow of Paste.

The Gentiles generally are great Fasters,¹⁰ and none of them let a fortnight pass over without mortifying themselves by Abstinence, and then they Fast four and twenty hours ; but that is but the ordinary Fast, for there are a great many Gentiles (and especially Women) who will fast six or seven days ;¹¹ and they say, there are some that will Fast a whole month, without eating any more than a handful of Rice a day, and others that will eat nothing at all, only drink Water, in which they boyl a Root, called *Criata*,¹² which grows towards *Cambaye*, and is good against many distempers ; it makes the Water bitter, and strengthens the Stomach. When a Woman is at the end of one of these long Fasts, the *Bramen* her director, goes with his companions to the House of the penitent, beats a Drum there, and having permitted her to eat, returns home again. There are such Fasts many times among the *Vartias*, the *Sogues*, and other religious Gentiles of that Province, and they accompany them with several other mortifications. The Gentiles Fasting. *Criata*, a Root.

Now I have mentioned these Religious Gentiles, I would have it observed, that in all the *Indies* there is no religious Community amongst the Gentiles, belonging particularly to one Caste or Tribe: For Example, There is not any, whereinto none are admitted but *Bramens* or *Raspoutes* ; if there be a convent of *Sogues* any where, the Community will consist of *Bramens*, *Raspoutes*, *Comris*, *Banians* and other Gentiles ; and it is the same in a convent of *Vartias*, or a company of *Faquirs*. I have already treated of both these, as occasion offered. Religious Communities.



CHAPTER XLVIII

OF THE PROVINCE OF BAGLANA, AND OF THE
MARRIAGES OF THE GENTILES.

The yearly
Revenue of
Baglana.

Mouler.
The
Portuguese
border on
the *Moguls*
Country.
Daman.

The Province of *Baglana*¹ is neither so large, nor do's it yield so great a Revenue as the other nineteen ; for it pays the *Great Mogul* a year but Seven hundred and fifty thousand *French Livres* ; it is bordered by the Countrey of *Telenga*, *Guzerat*, *Balagate*, and the Mountains of *Sivagi* ; the Capital Town of it is called *Mouler*.² Before the *Moguls*, this Province was also of *Decan*, and at present it belongs to *Mogolistan* ; by it the *Portuguese* border upon the *Moguls* Countrey, and their Territories begin in the Countrey of *Daman*.

Portuguese
slaves.

Bassaim.

Bombaim
made over
to the
English.

Chaoul.

Il Morro di
Ciaul

Dabul.

Rajapour,
Vingourla,
Rasigar
Towns.

The Town of *Daman*³ that belongs to them, is one and twenty Leagues from *Surrat*, which is commonly Travelled in three days. It is indifferently big,⁴ fortified with good Walls, and an excellent Citadel ; the Streets of it are fair and large, and the Churches and Houses built of a white Stone, which makes it a pleasant Town. There are several Convents of Religious Christians in it ; it depends on *Goa*, as the other *Portuguese* Towns do, especially as to Spirituals, and the Bishop keeps a Vicar General there. It lies at the entry of the Gulf of *Cambaye* ; and the *Portuguese* have Slaves there of both Sexes,⁵ which work and procreate only for their Masters, to whom the Children belong, to be disposed of at their pleasure ; from *Daman* to *Bassaim* it is eighteen Leagues : This last Town lies in the height of about nineteen Degrees and a half, (upon the Sea,) being Walled round, and almost as big as *Daman* ; it hath Churches, and a College of Jesuits as *Daman* hath.

From *Bassaim* to *Bombaim*,⁶ it is six Leagues ; this last Town hath a good Port, and was by the *Portuguese* made over to the *English*, upon the Marriage of the *Infanta* of *Portugal* with the King of *England*, in the year 1662 ; it is six Leagues more from *Bombaim* to *Chaoul*. The Port of *Chaoul* is difficult to enter, but very safe and secure from all foul weather ; it is a good Town, and defended by a strong Citadel upon the top of a Hill, called by the *Europeans*, *Il Morro di Ciaul* ;⁷ it was taken by the *Portuguese*, in the year One thousand five hundred and seven.

From *Chaoul* to *Dabul*,⁸ it is eighteen good Leagues. *Dabul* is an ancient Town, in the Latitude of seventeen degrees and a half ; it has its Water from a Hill hard by, and the Houses of it are low, it being but weakly fortified ; I am told *Sivagi* hath seized it,⁹ notwithstanding its Castle, as also *Rajapour*, *Vingourla*, *Rasigar*,¹⁰ and some other places upon that coast of *Decan*. It is almost fifty Leagues from *Dabul* to *Goa*, which is in *Viziapour*.

As all the People of that coast are much given to Seafaring, so the Gentiles offer many times Sacrifices to the Sea, especially when any of their Kindred or Friends are abroad upon a Voyage. Once I saw that kind of Sacrifice, a Woman carried in her hands a Vessel made of Straw, about three Foot long, it was covered with a Vail ;¹¹ three Men playing upon the Pipe and Drum accompanied her, and two others had each on their head a Basket full of Meat and Fruits ; being come to the Sea-side, they threw into the Sea the Vessel of Straw, after they had made some Prayers, and left the Meat they brought with them upon the Shoar, that the poor and others might come and eat it. I have seen the same Sacrifice performed by *Mahometans*.

Sacrifice to the Sea.

The Gentiles offer another at the end of September,¹² and that they call to open the Sea, because no body can Sail upon their Seas from May till that time ; but that Sacrifice is performed with no great Ceremonies, they only throw *Coco's* into the Sea and every one throws one. The only thing in that Action that is pleasant, is to see all the young Boys leap into the Water to catch the *Coco's* ; and whilst they strive to have and keep them, shew a hundred tricks and feats of Agility.

Opening of the Sea.

In this Province (as in the rest of *Decan*) the *Indians* Marry their Children very young, and make them Cohabit much sooner than they do in many places of the Indies ; they Celebrate Matrimony at the Age of four, five or six Years, and suffer them to bed together when the Husband is ten Years old, and the Wife eight ;¹³ but the Women who have Children so young, soon leave off Child-bearing, and commonly do not conceive after thirty Years of Age, but become extremely wrinkly ; and therefore there are places in the *Indies* where the young Married couple are not suffered to lye together before the Man be fourteen Years old : After all,¹⁴ a Gentile marries at any Age, and cannot have several Wives at a time as the *Mahometans* have ;^{14a} when his Wife dies, he may take another, and so successively, provided she he takes be a Maid, and of his own Caste.

The Marriage of Children.

An Indian cannot have several Wives at a time.

There are many Ceremonies to be seen at the Weddings in *Indostan*,¹⁵ because the Gentiles are numerous there ; there are certain times (when in great Towns) Five or six hundred are Celebrated a day, and nothing is to be seen in the Streets but Inclosures ; these Wedding Inclosures are just as big as the Front of the Husbands House to the Street, they are made of Poles and Canes hung in the inside, and covered with Tapistry or Cloaths, to preserve the Guests from the heat of the Sun, and there they feast and make merry.

Great numbers of Marriages in *Indostan*.

Wedding inclosures.

But before the Wedding Feast, they must make the usual Cavalcade through the Town ; Persons of Quality perform it in the manner I described in the Chapter of *Surrat*, and the Citizens with far less Pomp. This is their custom, First appear

The Cavalcade of the Wedding.

a great many People playing on Instruments, some on Flutes, others on Timbals, and some have a long kind of Drums like narrow Barrels, which hang about their Neck ; and besides these, others hold Copper-cups, which they strike one against another, and thereby render a very bad Harmony ; though these Instruments together make a great noise, several little Boys of five, six or seven years of Age, come after on Horse-back, and Children two or three years Old in little Chariots, about a Foot high, or somewhat more, drawn by Goats or Calves and after them, the Husband appears upon the fairest Horse he can have, with a *Coco* in his hand ; he is Cloathed in his best Apparel, his head covered with a Garland of Flowers, or a Cap in form of a Mitre, adorned with Painters Gold, and a Fringe that reaches down to the lower part of his Face ; he hath about him a great many *Banians* on Foot, who have their Coif and *Caba* dawbed over with Saffron, and are mingled with those that carry *Umbrella's* and *Banners*, who make a great shew with them ; after the bridegroom hath in this equipage made many turns about the Town, he goes to the House of his Bride, and there the Ceremony is performed.

The
Ceremonies
of the
Marriage.

A *Bramen* having said some Prayers over both, puts a Cloath betwixt the Husband and the Wife, and orders the Husband with his naked foot to touch the naked foot of his Wife, and that Ceremony compleats the Marriage, the Consummation whereof is delayed till a competent Age, if the Parties be too young, after that, the Bride is conducted with her Face uncovered to the Bride-grooms Lodgings ; her Train (which consists of several pieces of Stuff of different Colours,) is carried by Men ; and amongst other pieces of Houshold Furniture,¹⁶ they carry a Cradle for the Child that is to be born of that Marriage, Drums and Trumpets going before all the Procession. The rich make their Cavalcades by Torch-light in the night time for greater State, and are better accompanied. When they come to the Bride-grooms House, the Feasting begins, and because the Husbands are obliged to treat most of their Caste, the Solemnity lasts seven or eight days.

Women of
the *Indies*
fruitful.

They are
easily
brought
to bed.

The Women all over the *Indies* are fruitful, because they live very frugally as well as their Husbands, and they are so easily brought to Bed, that some of them go abroad the same day they have been Delivered, to wash themselves in the River. Their Children are brought up with the same facility ; they go naked till they be seven Years old, and when they are two or three Months old, they suffer them to crawl upon the ground till they be able to go ;¹⁷ when they are dirty they wash them, and by degrees they come to walk as streight as ours do, without the torture of Swathing-bands or Clouts.



Sati

CHAPTER XLIX

OF THE USAGE OF THE DEAD.

The *Indian* Wives have a far different fate from that of their Husbands, for they cannot provide themselves of a second, when their first Husband is dead ; they dare not Marry again, they have their Hair cut off for ever after ;¹ and though they be but five or six years old (they are obliged) if they will not burn themselves, to live in perpetual Widowhood, which happens very often ; but then they live wretchedly, for they incur the contempt of their Family and Caste, as being afraid of death ; what Vertue soever they make appear, they, can never regain the esteem of their Relations, and it is rare (though they be young and beautiful,) that they ever find another Husband ; not but that some of them transgress the Law of Widowhood, but they are turned out of the Tribe when it comes to be known ; and such of them as are resolved to Marry again, have recourse to the Christians or Mahometans, and then they forsake Gentilisme. In fine, The Gentiles make the glory of Widowhood, to consist in being burnt with the Bodies of their Husbands ;² when one asks them the cause of it, they say it is the custom ; they pretend it was always so in the Indies, and so they hide their cruel Jealousie under the vail of Antiquity. When a Heathen Man or Woman has committed a sin that makes them be expelled the Caste, as if a Woman had lay'n with a *Mahometan*, she must (if she would be readmitted into the Tribe) live upon nothing for a certain time, but on the Grain that is found amongst Cow-dung.

The Widowhood of the Women.

The glory of Widowhood consists in being burnt with their Husbands.

Penance for a Heathen Woman who hath sinned.

The most usual way of ordering the Bodies of Men, after their death in the *Indies*, is to wash them in the water of a River or Reservatory, near to which there is a Pagod, then to burn them, and throw the Ashes into the same water ; in some Countries they leave them upon the brink of the River, but the Ceremony of burying differs according to places ; in some places the Body is carried, (with beat of Drum) sitting uncovered in a Chair, cloathed in goodly Apparel, and accompanied with his Relations and Friends ; and after the usual Ablution, it is surrounded with Wood and his Wife who hath followed in triumph, hath her Seat prepared there, where she places herself Singing, and seeming very desirous to die : A *Bramen* ties her to a Stake that is in the middle of the Funeral Pile, and sets Fire to it ; the Friends pour odoriferous Oyles into it, and in a short time both the Bodies are consumed.

The ordering of dead Bodies. Funerals differ according to places. The way of burning the dead Husband with the living Wife.

In other places the Bodies are carried to the River-side in a covered Liter, and being washed, they are put into a hutt full of odoriferous Wood, if they who are dead have left enough to defray the Charges. When the Wife (who is to be burnt) hath



A Woman that endeavours to shew a fearlessness before she is burnt.

taken leave of her kindred, and by such Galantries as may convince the Assembly, (which many times consists of the whole Caste,) that she is not at all afraid of dying ; she takes her place in the Hutt under the head of her Husband, which she holds upon her knees, and at the same time recommending her self to the Prayers of the *Bramen*, she presses him to set fire to the Pile, which he fails not to do.

Pits, wherein the Bodies of the Husband and Wife are burnt.

Elsewhere they make wide and deep Pits, which they fill with all sorts of combustible Matter ; they throw the Body of the deceased into it, and then the *Bramens* push in the Wife after she hath Sung and Danced, to shew the firmness of her resolution ; and sometimes it happens, that Maid-Slaves throw themselves into the same Pit after their Mistresses, to shew the love they bore to them, and the Ashes of the burnt Bodies are afterwards scattered in the River.

Interment of Bodies.

In the other Places, the Bodies of the dead are interred with their Legs a cross ; their Wives are put into the same Grave alive, and when the Earth is filled up to their neck, they are strangled by the *Bramens*.³

There are several other kinds of Funerals among the Gentiles of the *Indies*, but the madness of the Women in being burnt with their Husbands, is so horrid, that I desire to be excused that I write no more of it.

Mahometanism in the *Indies* is a happiness for the Women.

To conclude, the Women are happy that the *Mahometans* are become the Masters in the *Indies*, to deliver them from the tyranny of the *Bramens*,⁴ who always desire their death, because these Ladies being never burnt without all their Ornaments of Gold and Silver about them, and none but they having power to touch their Ashes ; they fail not to pick up all that is pretious from amongst them. However, the *Great Mogul* and other *Mahometan* Princes, having ordered their Governours to employ all their care in suppressing that abuse, as much as lies in their power, it requires at present great Solicitations and considerable Presents, for obtaining the permission of being Burnt ; so that the difficulty they meet with in this, secures a great many Women from the infamy they would incur in their Caste, if they were not forced to live by a Superior Power.

The *Mahometan* Governours endeavour to hinder the burning of the *Indian* Women.

The end of *Mogolistan*.



THE
THIRD PART
OF THE
TRAVELS
OF
Mr. De THEVENOT

BOOK II

OF THE INDIES.

CHAPTER I

OF DECAN AND MALABAR.

*Decan*¹ was heretofore a most powerful Kingdom, if one may believe the *Indians* ; it consisted of all the Countries that are in that great Tongue of Land, which is betwixt the Gulfs of *Cambaye* and *Bengala*, all obeyed the same King ; nay, and the Provinces of *Balagate*, *Telenga* and *Baglana*, which are towards the North, were comprehended within it, so that it may be said, that at that time there was no King in the *Indies* more powerful than the King of *Decan* ; but that Kingdom in process of time hath been often dismembred ; and in the beginning of the last Age, (when the *Portuguese* made Conquests therein) it was divided into many Provinces,² for they found there the Kings of *Calecut*,³ *Cochin*,⁴ *Cananor*⁵ and *Coulam*⁶ upon the Coast of *Malabar*.⁷ Another King Reigned at *Narsingue*,⁸ there were some Common-wealths in it also ; and the Dominions of him⁹ (who was called King of *Decan*) reached no further than from the limits of the Kingdom of *Cambaye* or *Guzerat*, to the borders of the principality of *Goa*, which did not belong to him neither.

Calecut was the first place of the *Indies*, which the *Portuguese* discovered in the year One thousand four hundred and ninety eight, under the conduct of *Vasco de Gama*.¹⁰ The King of *Calecut*, who at first received them friendly, would at length, have destroyed them, at the instigation of *Arabian* Merchants, and the greatest Wars they had in the *Indies*, was against that King. The King of *Cochin* made Alliance with

Decan
hath been
a great
Kingdom.

The Arri-
val of the
Portuguese
in the
Indies.



them, and the Kings of *Cananor* and *Coulam* invited them to come and Trade with them.

Malabar.

Malabar (which is the Countrey of all these Kings) begins at *Cananor*, and ends at *Cape Comory*; the most powerful of all these Princes, was the King of *Calecut*, who took the Quality of *Samorin* or Emperour.¹¹ The Port of *Calecut*, lying in the Latitude of eleven degrees twenty two minutes,¹² is at some distance from the Town; before the coming of the *Portuguese*, it was the most considerable Port of the *Indies* for Commerce, and Ships came thither from all parts. The Town has no Walls, because there is no ground for laying a Foundation upon, for water appears as soon as they begin to digg. There are no good Buildings in *Calecut*, but the Kings Palace and some Pagods; the Houses joyn not,¹³ they have lovely Gardens, and of all things necessary for life, there is plenty in that Town.

Samorin, or Emperour.

The Town of *Calecut*.

Cochin.
King of *Cochin*.

The King of *Cochin* was a most faithful Friend to the *Portuguese*,¹⁴ for, for their sake he was deprived of his Kingdom by the King of *Calecut*; but they restored him, and gained so much upon him, that he gave them leave to build a Fort in that part of the Town, which is called *Lower-Cochin* upon the Sea side, to distinguish it from the *Higher-Cochin* where the King resides, and from which it is distant a quarter of a League. The *Portuguese* have held that Fort a long time, but three or four years since, it was taken from them by the *Dutch*.¹⁵

The Fort of *Cochin*, taken from the *Portuguese* by the *Dutch*.

The Port of *Cochin*.

Abundance of Pepper at *Cochin*.

A Man with a leg like an Elephant.

The Port of *Cochin* is very good, there is six Fathom water close by the Shoar, and upon a Planc one may easily come from on Board the Vessels. The Town of *Cochin* is about thirty six Leagues from *Calecut*; it is watered by a River,¹⁶ and there is plenty of Pepper in the Countrey about it,¹⁷ which is fruitful in nothing else. There are People in that Countrey who have Legs like an Elephant,¹⁸ and I saw a Man at *Cochin* with such a Leg; the Son Inherits not after his Father, because a Woman is allowed by the custom to lye with several Men, so that it cannot be known who is the Father of the Child she brings forth; and for Successions, the Child of the Sister is preferred, because there is no doubt of the Line by the Female. The Sisters (even of the Kings themselves) have liberty to chuse such *Nairs*¹⁹ or Gentlemen as they please to lye with; and when a *Nair* is in a Ladies Chamber, he leaves his Stick or Sword at the Door, that others (who have a mind to come) should know that the place is taken up, no body offers to come in then: And this custom is Establish'd all over *Malabar*.²⁰

Succession in *Malabar*.

The Women have liberty to chuse their Galants.

The Coronation of the King of *Cochin*.

Heretofore the King of *Cochin* was Crowned upon the Coast, though it was possest by the *Portuguese*; but he who ought now to be King, would not be Crowned there, because it is in the power of the *Dutch*:²¹ And he made them answer, when they invited him to follow the Custom, that he would have nothing to do with them; and that when the *Portuguese* were

restored to the possession of that coast, he would be Crowned there. In the meane time the *Dutch* have Crowned another Prince,²² who is the Kings Kinsman, and have given him the Title of *Samorin* or Emperour, which the King of *Calecut* pretends to.

The true King of *Cochin* is retired to *Tanor*,²³ which is the first Principality of his House, to the Prince of *Tanor* his Uncle, eight Leagues from *Cochin*. They Sail from one Town to the other in little Barks, upon a pretty pleasant River.

These *Naires* or Gentlemen we have been speaking of, have a great conceit of their Nobility, because they fancy themselves descended from the Sun ;²⁴ they give place to none but the *Portuguese*, and that precedency cost Blood. The *Portuguese* General (to compose the Debates that happened often betwixt them) agreed with the King of *Cochin*, that the Matter should be decided by a duel of two Men, and that if the *Naire* had the better on't, the *Portuguese* should give place to the *Naires* ; or if the contrary happened, the *Naires* should allow the *Portuguese* the advantage for which they fought, and the *Naire* being overcome, the *Portuguese* take place of the *Naires* ; they go stark naked from the girdle upwards, and have no other Clothing from the girdle to the knee, but a piece of Cloath ; their head is covered with a Turban, and they carry always a naked Sword and a Buckler. The *Naire* Women are cloathed like the Men, and the Queen her self is in no other dress.²⁵ The *Naires* have several degrees of Nobility amongst them, and the inferior make no difficulty to give place to those that are above them.

They have a great aversion to a Caste of Gentiles, who are called *Poleas*.²⁶ If a *Naire* come so near a *Poleas* as to have felt his breath, he thinks himself polluted,²⁷ and is obliged to kill him ; because if he killed him not, and it came to the Kings knowledge, he would cause the *Naire* to be put to death, or if he pardoned him as to life, he would order him to be sold for a Slave ; but besides that, he must make publick Ablutions with great Ceremonies.

For avoiding any mischance that may happen upon that account, The *Poleas* cry incessantly when they are abroad in the Fields *Popo*,²⁸ to give notice to the *Naires* who may be there, not to come near. If a *Naire* hear the word *Popo*, he answers (crying) *Coucouya*,²⁹ and then the *Poleas* knowing that there is a *Naire* not far from him, turns aside out of the way, that he may not meet him. Seeing these *Poleas* cannot enter into Town, if any of them need any thing, they are obliged to ask for it without the Town, crying as loud as they can, and leaving Money for it in a place appointed for that Traffick ; when they have left it and told so, they are to withdraw, and a Merchant fails not to bring what they demand ; he

Tanor.

The Naires.

A duel
betwixt a
Portuguese
and a *Naire*
for the
place.

The
Apparel of
the Naires.

Poleas.

Popo.

Coucouya.

The Poleas
cannot enter
into Towns.

takes the true value of his Commodity, and so soon as he is gone, the *Poleas* comes and takes it, and so departs.

No Cavalrie
in *Cochin*.

Mountain
Elephants.

Rio Largo.

The Pagod
of Swear-
ing.

Cavalrie are not used in the Wars, neither in *Cochin*, nor the rest of *Malabar*; they that are to fight otherwise than on Foot, are mounted upon Elephants, of which there are many in the Mountains, and these Mountain-Elephants are the biggest of the *Indies*. The Idolaters tell a false story at *Cochin*, which they would have no body to doubt of, because of the extraordinary respect they have for a certain Reservatory, which is in the middle of one of their Pagods. This great Pagod stands upon the side of a River, called by the *Portuguese* *Rio Largo*,³⁰ which runs from *Cochin* to *Cranganor*, it goes by the name of the Pagod of Swearing; and they say, that the Reservatory or *Tanquie*, which is in that Temple, has Communication under ground with the River, and that when any one was to make Oath judicially about a matter of importance, he that was to Swear, was brought to the *Tanquie*, where a Crocodile was called upon,³¹ which commonly kept there, that the Man put himself upon the back of the Creature when he swore, that if he said truth, the Crocodile carried him from one end of the Reservatory to the other, and brought him back again sound and safe to the place where it took him up; and if he told a lie, that the Beast having carried him to one side of the *Tanquie*, carried him again into the middle, where it dived under water with the Man; and though at present there be no Crocodile in that Reservatory, yet they confidently affirm that the Story is true.

Coulam.

Christians
of
St. Thomas.

Syriack
Language.

Carghelan.

Cananor.

Coulam (which is the Capital Town of the little Kingdom of that name) is four and twenty Leagues to the South of *Cochin*, but the King keeps not commonly his Court there. Before *Calicut* was in reputation, all the Traffick of that Countrey was at *Coulam*, and then it was a flourishing Town, but it is much diminished now both in Wealth and Inhabitants. The Haven of it is safe, and the Tide runs a great way up in the River. There are a great many Christians of St. Thomas³² at *Coulam* as well as at *Cochin*; they pretend that they have preserved the Purity of the Faith, which that Apostle taught their Ancestors; and there are a great many also in the Mountains that run from *Cochin* to St. Thomas by *Madura*.³³ In the divine Office they make use of the *Sariack* Language, and most of them are Subjects of the King of *Cochin*, as well as many Families of the Jews, who live in that Countrey. I have been also told of a little Kingdom (called *Carghelan*)³⁴ that is in those parts, where there is also another little Prince; and so these little Kingdoms terminate *Malabar* to the South, as *Cananor* begins it to the North.

There is a good Harbour at *Cananor*, which is a large Town; the little King (who is called King of *Cananor*)³⁵ lives not there; he holds his Court towards a streight farther from

the Sea ; his Country affords all things necessary for life ; the *Portuguese* have been always his Friends, and many of them live in his Country.

The *Malabars* of *Bergare*,³⁶ *Cougnales*³⁷ and *Montongue*³⁸ near *Cananor*, are the chief Pirats of the *Indian* Sea, and there are many Robbers also in the Country, though the Magistrates, do all they can to root them out. The truth is, They'll put Man to death for a single Leaf of Betlie stolen ; they tye his hands, and having stretched him out upon his belly, run him through with a Javelin of *Areca*,³⁹ then they turn him upon his back, and the Javelin being quite through his Body, they fasten it in the ground, and bind the Criminal so fast to it that he cannot stir, but dies in that posture.

Indian
Pirats.
Bergare,
Cougnales,
Montongue.

The
punishment
of *Malabar*
Robbers.

All the *Malabars* write as we do (from the left to the right) upon the leaves of *Palmeras-Bravas*,⁴⁰ and for making their Characters, they use a Stiletto a Foot long at least ; the Letters which they write to their Friends on these leaves, are made up round, like a roll of Ribbons ; they make their Books of several of these leaves, which they file upon a String, and enclose them betwixt two Boards of the same bigness ; they have many Ancient Books (and all almost in Verse) which they are great lovers of. I believe the Reader will be glad to see their Characters, and I have hereto subjoyned the Alphabet: The *Bramens* are held in greater honour here than elsewhere ; what War soever there may be amongst the Princes of *Malabar*, Enemies do them no hurt, and nevertheless, there are many Hypocrites among them who are very Rogues. There are certain Festival days in *Malabar*, on which the Young People fight like mad-men,⁴¹ and many times kill one another ; and they are perswaded, that such as die in those Combats are certainly saved.

The Leaf of
the Palm-
Tree on
which Men
write.

The
Bramens
much
esteemed in
Malabar.

The Kings of *Banguel*⁴² and *Olala*⁴³ are to the North of that Country, and *Mangalor*⁴⁴ (which lies within ten degrees and some minutes of the Line) belongs to the King of *Banguel*. This is a little ill built Town twelve Leagues from *Barcelor*,⁴⁵ as *Barcelor* is twelve Leagues from *Onor*,⁴⁶ and the Country where these Towns lie, is called *Canara*,⁴⁷ all the rest of the coast (as far as *Goa*) signifies but very little, except the Town of *Onor*, which is about eighteen Leagues from *Goa* ; it hath a large and safe Harbour made of two Rivers, that fall into the Sea by one and the same mouth below the Fort, which stands upon a pretty high Rock. The Town is far worse⁴⁸ than the Fort ; the most considerable People live there with the Governour, and many *Portuguese* have their Residence in it ; it lies in the Latitude of fourteen degrees. The rest of *Decan* Northwards, within a little of *Surrat*, belongs to the King of *Viziapour*, or to the *Portuguese* ; the *English* (as I have said) hold *Bombaym* there and *Raja Sivagy* some other places. The Kings of that

Banguel,
Olala
Mangalor.

Barcelor.

Onor.



coast have hardly so much yearly Revenue a piece, as a Governour of a Province in *France*, and yet they hold out still, notwithstanding the Changes that have happened in the other Countreys of *Decan*.

CHAPTER II

OF THE REVOLUTIONS OF DECAN.

Tcher-Can.
Chahalem.

Humayon.
Selim.

Daquem.

He who may be called last King of *Decan*, or at least the last but one, was a *Raja* of the Mountains of *Bengale*, called *Tcher-Can*,¹ who rendered himself so powerful, that having taken to himself the haughty Title of *Chahalem*, (which signifies King of the World) he made all the Kings of the *Indies* to tremble ; that Captain having raised a great Revolt in the Kingdom of *Bengala*, put the King of it to death,² and not only usurped the Kingdom and all *Patan*, but also all the Neighbouring Dominions ; he even forced the first *Mogul* King *Humayon*³ to flee from *Dehly*, which he had seized from an *Indian* King called *Selim*,⁴ and all that (which at present is called the Kingdoms of *Viziapour*, *Bisnagar* or *Cornates*,⁵ and *Golconda*) fell under his power, with the Title of the Kingdom of *Decan* ; but what is most surprizing of all, at the very time (when he was most dreaded all over the *Indies*,) he grew weary of Royalty, and gave his Dominions to a Cousin German of his own, called (as I think) *Daquem*, whom he made King, and then retired to a private life in *Bengala*.⁶

But seeing he had been served in his Conquests by some *Mahometan* Captains, whom he much esteemed for their Valour, he contracted with his Successour that he should leave them in the Governments of the Countries, where he had placed them : The truth is, The new King not only confirmed them therein, but (that he might please *Chahalem* the more) augmented their Governments, and honoured them with a particular confidence. These Captains maintained splendidly the power of their Master, as long as *Chahalem* lived ; but after his death, which happened in the Year One thousand five hundred and fifty,⁷ his Successour having been defeated by the *Mogul* *Humayon*, who returned into the *Indies*, with the assistance that *Chah-Tahmas*, King of *Persia*, gave him at the Sollicitation of his Sister ; these Traitors (instead of owning their Benefactor as they ought to have done by their Loyalty,) combined against him, and killed all his faithful Friends ; they seized his own person, and having shut him up in the Castle of *Beder*, kept him there till he died, under the strickt Guard of one of the Conspirators ; they next invaded his Countreys, divided amongst themselves his Provinces, and

A great
Treason.

formed them into Kingdoms. The three chief Conspirators were *Nizam-Cha*,⁸ *Cotb-Cha*⁹ and *Adil-Cha*;¹⁰ these three Usurpers made themselves Kings, and established the Kingdoms of *Viziapour*, *Bisnagar* or *Carnates*, and *Golconda*. *Viziapour* fell to the share of *Nizam-Cha*, who is said to have been an Indian, and of the Royal Blood; *Bisnagar* to *Adil-Cha*, and *Golconda* to *Cotb-Cha*; and the Successours of these several Kings have since continued to take the name of their Founders.

The Usurpers of Decan.
The settlement of three Kingdoms.

As many other Captains¹¹ were concerned in the Conspiracy, so were other Principalities erected in *Decan*, but most of them fell under the power of the first three, or of their Successours. These three Princes possessed their Kingdoms without trouble, so long as they lived together in good Intelligence, and they defeated the Army of the *Mogul* in a famous *Battel*,¹² but they fell a clashing amongst themselves about the end of their Reigns, and their Children succeeded to their Misunderstandings as well as to their Dominions, to which the cunning of the *Moguls* did not a little contribute. These have by degrees taken from them the Provinces of *Balagate*, *Telenga* and *Baglana*,¹³ or at least the greatest part of them, and *Auran-Zeb* seized of a great many good Towns in *Viziapour*,¹⁴ when he was no more as yet but the Governour of a Province, which would not have happened, if the King of *Bisnagar* had assisted his Neighbour as he ought to have done. The want of assistance on that Kings part, so exasperated the King of *Viziapour*, that he no sooner made peace with the *Mogul* in the year One thousand six hundred and fifty, but he made a League with the King of *Golconda* against the King of *Bisnagar*, and entered into a War with him; they handled him so very roughly, that at length, they stript him of his Dominions. The King of *Golconda* seized those of the coast of *Coromandel*,¹⁵ which lay conveniently for him; and the King of *Viziapour* having taken what lay next to him, pursued his Conquest as far as the Cape of *Negapatan*,¹⁶ so that *Adil-Cha* was left without a Kingdom,¹⁷ and constrained to flie into the Mountains where he still lives deprived of his Territories. His chief Town was *Velour*,¹⁸ five days Journey from *Velour*. *St. Thomas*, but that Town at present belongs to the King of *Viziapour*, as well as *Gengi*,¹⁹ and several others of *Carnates*.

Auran-Zeb.

Velour.

Gengi.

This Kingdom of *Carnates* or *Bisnagar*, which was formerly called *Narsingue*, began three days Journey from *Golconda* towards the South; it had many Towns, and the Provinces thereof crossed from the coast of *Coromandel* to the coast of *Malabar*, reaching a great way towards the Cape of *Comory*; it had *Viziapour* and the Sea of *Cambaye* to the West, and the Sea of *Bengala* to the East; what of it belongs to the King of *Viziapour* is at present governed by an Enoch of Threescore and ten years of Age, (called *Raja-Couli*),²⁰ who conquered it with extraordinary expedition. That *Raja* (to whom the King

Carnates.
Bisnagar.

Raja Couli.

gave the Surname of *Niecnam-Can*,) which is as much as to say, *Lord of good renown*, is the richest Subject of the *Indies*.

Whilst I was in *Carnate*, the Kings of *Viziapour* and *Golconda* attacked a certain Raja,²¹ who had a Fort whither he retreated betwixt the two Kingdoms, there he committed an infinite number of Robberies ; and in the last War that the *Great Mogul* made in *Viziapour*, that Raja (set on by the *Mogul*) made considerable incursions into the Countreys of the two Kings, which made them force him to the utmost extremity ; so that they took his Fort, made him Prisoner, and seized all his Riches.

Viziapour.

The Kingdom of *Viziapour* is bounded to the East by *Carnates*, and the Mountain of *Balagate* ; to the West by the Lands of the Portuguese ; to the North by *Guzerat* and the Province of *Balagate* ; and to the South by the Countrey of the *Naique of Madura*,²² whose Territories reach to the Cape *Comory*. This *Naique* is tributary to the King of *Viziapour*, as well as the *Naique of Tanjahor*,²³ to whom belonged the Towns of *Negapatan*, *Trangabar*,²⁴ and some others towards the coast of *Coromandel*, when the King of *Viziapour* took them. *Negapatan* fell since into the hands of the *Portuguese*, but the *Dutch* took it from them, and are at present Masters of it. The *Danes* have also seized a place (where they have built a Fort towards *Trangabar*) which is distant from *St. Thomas* five days Journey of a Foot-post, which they call *Patamar*.²⁵

The Pagod
of *Trapety*.

As to the famous Pagod of *Trapety*,²⁶ (which is not far from Cape *Comory*) it depends on the *Naique of Madura* ; it consists of a great Temple, and of many little Pagods about it ; and there are so many Lodgings for the *Bramens*, and the Servants of the Temple, that it looks like a Town. There is a great deal of Riches in that Pagod.

The
King of
Viziapour.

The King of *Viziapour* is the most potent Prince of all those of *Decan*, and therefore he is often called King of *Decan*. His chief City is *Viziapour*, which hath given the name to the Kingdom, and he hath many other considerable Towns in his Provinces with three or four Ports, to wit, *Carapatan*,²⁷ *Dabul*, *Raja-pour*, and *Vingourla* ; but I am informed that *Raja Sivagy* hath seized some of them not long since. The Town of *Viziapour* is above four or five Leagues in circumference ; it is fortified with a double Wall, with many great Guns mounted, and a flat bottomed Ditch. The Kings Palace is in the middle of the Town, and is likewise encompassed with a Ditch full of water, wherein there are some Crocodiles.²⁸ This Town hath several large Suburbs full of Goldsmiths and Jewellers Shops, yet after all, there is but little Trade, and not many things remarkable in it.

The
Town of
Viziapour.

An Orphan
adopted and

The King (who Reigns in *Viziapour* at present)²⁹ was an Orphan, whom the late King and the Queen adopted for their

Son ; and after the death of the King, the Queen had so much interest as to settle him upon the Throne ; but he being as yet very young, the Queen was declared Regent of the Kingdom ; Nevertheless, there has been a great deal of weakness during her Government, and *Raja Sivagy* hath made the best on't for his own Elevation.

made King
of
Viziapour.

CHAPTER III

OF GOA.

The Town of Goa (with its Isle of the same name,) which is likewise called *Tilsoar*,¹ borders upon *Viziapour*, directly Southward ; it lies in the Latitude of fifteen degrees and about forty minutes² upon the River of *Mandoua*,³ which discharges it self into the Sea two leagues from Goa, and gives it one of the fairest Harbours in the World ; some would have this Countrey to be part of *Viziapour*, but it is not ; and when the *Portuguese* came there, it belonged to a Prince called *Zabaim*,⁴ who gave them trouble enough ; nevertheless, *Albuquerque* made himself Master of it in February One thousand five hundred and ten, through the cowardize of the Inhabitants, who put him into possession of the Town and Fort, and took an Oath of Allegiance to the King of Portugal.

Zabaim,
Prince of
Goa.

This Town⁵ hath good Walls, with Towers and great Guns, and the Isle it self is Walled round, with Gates towards the Land, to hinder the Slaves from running away, which they do not fear (towards the Sea) because all the little Isles and Peninsules that are there, belong to the *Portuguese*, and are full of their Subjects. This Isle is plentiful in Corn, Beasts and Fruit, and hath a great deal of good water. The City of Goa is the Capital of all those which the *Portuguese* are Masters of in the *Indies*. The Arch-Bishop, Vice-Roy and Inquisitor General, have their Residence there ; and all the Governours and Ecclesiastick and secular Officers of the other Countries (subject to the *Portuguese* Nation in the *Indies*) depend on it. *Albuquerque* was buried there in the year One thousand five hundred and sixteen, and *St. Francis of Xavier*⁶ in One thousand five hundred fifty two. The River of *Mendoua* is held in no less veneration by the *Bramens* and other Idolaters, than *Ganges* is elsewhere, and at certain times, and upon certain Festival days, they flock thither from a far, to perform their Purifications. It is a great Town, and full of fair Churches, lovely Convents, and Palaces well beautified ; there are several Orders of Religious, both Men and Women there, and the Jesuits alone have five publick Houses ; few Nations in the World were so rich in the *Indies*

The death
of *Albuquerque*.
The death of
St. Francis
of *Xavier*.

as the *Portuguese* were, before their Commerce was ruined by the Dutch, but their vanity is the cause of their loss ; and if they had feared the Dutch more than they did, they might have been still in a condition to give them the Law there, from which they are far enough at present.

The way of
the *Banians*
dressing
their
Victuals.

There are a great many Gentiles about *Goa*, some of them worship Apes,⁷ and I observed elsewhere that in some places⁸ they have built Pagods to these Beasts. Most part of the Gentiles, Heads of Families in *Viziapour*, dress their own Victuals themselves ; he that do's it having swept the place where he is to dress any thing, draws a Circle,⁹ and confines himself within it, with all that he is to make use of ; if he stand in need of any thing else, it is given him at a distance, because no body is to enter within that Circle, and if any chanced to enter it, all would be prophaned, and the Cook would throw away what he had dressed, and be obliged to begin again. When the Victuals are ready, they are divided into three parts, The first part is for the Poor, the second for the Cow of the House, and the third portion for the Familie, and of this third they make as many Commons¹⁰ as there are Persons ; and seeing they think it not civil to give their leavings to the poor, they give them likewise to the Cow.

CHAPTER IV

OF THE KINGDOM OF GOLCONDA. OF BAGNAGAR.

Golconda.

The most powerful of the Kings of *Decan*, next to *Viziapour*, is the King of *Golconda*. His Kingdom borders on the East side, upon the Sea of *Bengala* ; to the North, upon the Mountains of the Countrey of *Orixa* ; to the South, upon many Countries of *Bisnagar*, or Ancient *Narsingue*, which belongs to the King of *Viziapour* ; and to the West, upon the Empire of the *Great Mogul*, by the province of *Balagate*, where the Village of *Calvar* is, which is the last place of *Mogolistan*, on that side. There are very insolent collectors of Tolls at *Calvar*, and when they have not what they demand, they cry with all their force, their *Li, li, li*, striking their Mouth with the palm of their Hand, and at that kind of alarm-bell, which is heard at a great distance, naked Men come running from all parts, carrying Staves, Lances, Swords, Bows, Arrows, and some, Musquets, who make Travellers pay by force what they have demanded, and when all is payed, it no easie matter still to get rid of them.

Calvar.

Li, li, li.

The bounds
of *Mogulistan*,

The boundaries of *Mogulistan* and *Golconda*, are planted about a League and a half from *Calvar* : They are Trees which

THE Malabar Cyphers.

1 2 3 4 5 6 7
അ 2 3 4 5 6 7

8 9 10 11 12 13 14
എ 8 9 10 11 12 13 14

15 16 17 18 19 20
15 16 17 18 19 20

21 22 23

24 25 26

27 28 29

30 31 32

33 34 35

36 37 38

39 40 41

42 43 44

45 46 47

48 49 50

51 52 53

54 55 56

57 58 59

60 61 62

63 64 65

66 67 68

69 70

100

1000

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












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THE Malabar Alphabet.

FIGURES. NAMES. POWERS.

The VOWELS.

	Aana	a	breve
	Aucna	u	longum
	Iina	i	breve
	Iena	i	longum
	Ououna	ou	Gallicum breve
	Ouucna	ou	Gallicum longum
	Ecna	e	breve
	Ecna.	e	longum
	Ayena	ay	Gallicum
	Oona	o	breve
	Oucna	o	longum
	Auucna	au	Gallicum
	Akna		

*Non est vocalis,
sed solummodo est signum quietis, sicut quando pronuntiamus
per, littera r est quiescent, quia pronuntiatue cum vocali
precedente, & non habet vocalem sequentem; signum bu-
jus quietis est punctum superpositum littere.*

Insert this between Pag. 90, and 91. of the Third Part.

The. C O N S O N A N T S.

FIGURES. NAMES. POWERS.

ᳵ	Naana	<i>nostrum n.</i>
ᳶ	Paana	<i>nostrum p.</i>
᳷	Maana	<i>nostrum m.</i>
᳸	Jaana	<i>J consonans.</i>
᳹	Raana	<i>nostrum r simplex, ut in verbo gallico pere, mere.</i>
ᳺ	Laana	<i>nostrum l.</i>
᳻	Vaana	<i>V consonans.</i>
᳼	Raana	<i>pronuntiatio blasphemum qui non possunt pronuntiare r.</i>
᳽	Laana	<i>l in medio palati tangendo cum extremitate linguæ medium palati.</i>
᳾	^{Græcorum aspiratum.} Raana	<i>nostrum r duplex, ut in verbo gallico terre.</i>
᳿	Naans	<i>parva differentia pronuntiationis huius literæ à pronuntiatione nostræ n, & non potest bene adverti illa differentia nisi ab ipsis naturalibus.</i>
᳾	Caana	<i>x græcorum, & quando est simplex pronuntiatur ut g exa, ga, vel go, gna, gui, gou.</i>
᳾	Naana	<i>ista litera est propria Indorum, nec in ullâ aliâ linguâ nobis cognitâ reperitur talis pronuntiatio.</i>
᳾	Chaana	<i>sicut ch Gallorum in verbo gallico cherté.</i>
᳾	Gnaana	<i>sicut gn Gallorum in verbo gallico compaignie.</i>
᳾	Daana	<i>quasi dad Arabum, pronuntiatur in medio palati, tangendo cum extremitate linguæ medium palati.</i>
᳾	Naana	<i>etiam pronuntiatur in medio palati, tangendo cum extremitate linguæ medium palati.</i>
᳾	Taana	<i>nostrum t, & quando est simplex, multoties pronuntiatur ut nostrum d.</i>

they call *Mahoua* ; these mark the outmost Land of the *Mogul*, *Mahoua*. and immediately after, on this side of a Rivulet, there are *Cadjours*, or wild Palm-trees, planted only in that place, to denote the beginning of the Kingdom of *Golconda*, wherein the insolence of collectors is far more insupportable than in the confines of *Mogolistan* ; for the duties not being exacted there, in the Name of the King, but in the Name of private Lords, to whom the Villages have been given, the Collectors make Travellers pay what they please. We found some Officers, where they made us give fifty *Roupies*, in stead of twenty, which was their due, and to shew that it was an Extortion of the Exactors, they refused to give us a note for what they had received, and in the space of three and twenty Leagues betwixt *Calvar* and *Bagnagar*, we were obliged with extream rigour, to pay to sixteen Officers ; *Bramens* are the Collectors of these Tolls, and are a much ruggedder sort of People to do with, than the *Banians*.

16 Officers
in 23
Leagues.

In our way from *Calvar* to *Bagnagar* we found no other Town but *Buquenour*,¹ but there are others to the right and left ; we passed by eighteen Villages. The Nadab² or Governour of the Province, lives in the little Town of *Marcel*,³ and we made that Journey in six days of Caravan : In short, there are few or no Countries, that delight Travellers with their verdure, more than the Fields of this Kingdom, because of the Rice and Corn that is to be seen every where, and the many lovely Reservatories that are to be found in it.

The Road
from *Calvar*
to *Bagnagar*.⁴
Malaredpet
3 or 4 Leag.
from *Calvar*.
Bouquenour
a Town.
Mellinar
6 Leag.
from *Malaredpet*.
Degelpeli 6
Leag. from
Mellinar.
Marcel 3
Leag.
Degelpeli.
Bagnagar 4
Leag. from
Marcel.

The Capital City of this Kingdom is called *Bagnagar*, the *Persians* call it *Aider-abad* ;⁵ it is fourteen or fifteen Leagues from *Viziapour*, situated in the Latitude of seventeen Degrees ten Minutes,⁶ in a very long plain, hemmed in with little Hills, some Cosses distant from the Town, which makes the Air of that place very wholesome, besides that, the Countrey of *Golconda* lies very high. The Houses of the Suburbs, where we arrived, are only built of Earth and thatched with Straw, they are so low and ill contrived, that they can be reckoned no more than Huts. We went from one end to the other of that Suburbs, which is very long, and stopt near the Bridge which is at the farther end of it. There we stayed⁷ for a note from the *Coloual* to enter the Town, because of the Merchants Goods of the Caravan, which were to be carried to the *Colouals* House to be searched : But a *Persian* named *Ak-Nazar*,⁸ a favorite of the Kings, who knew the chief of the Caravan, being informed of its arrival, sent immediately a Man with orders, to let us enter with all the Goods, and so we past the Bridge,⁹ which is only three Arches over. It is about three Fathom broad, and is paved with large flat Stones : The River of *Nerva*¹⁰ runs under that Bridge, which then seemed to be but a Brook, though in time of the Rains, it be as broad as the

Bagnagar.
Aider-abad.

Nerva.



Seine before the *Louvre* at *Paris*. At the end of the Bridge, we found the Gates of the City, which are no more but Barriers : Being entered, we marched a quarter of an hour through a long Street with Houses on both sides, but as low as those of the Suburbs, and built of the same materials, though they have very lovely Gardens.

We went to a *Carvanseray* called *Nimet-ulla*,¹¹ which has its entry from the same Street : Every one took his lodging there, and I hired two little Chambers, at two *Roupies* a Month. The Town makes a kind of Cross, much longer than broad, and extends in a straight line, from the Bridge to the four Towers,¹² but beyond these Towers the Street is no longer straight, and whilst in walking I measured the length of the Town, being come to the four Towers, I was obliged to turn to the left, and entered into a *Meidan*, where there is another Street that led me to the Town-Gate, which I looked for. Having adjusted my measures, I found that *Bagnagar* was five thousand six hundred and fifty Paces in length, to wit, two thousand four hundred and fifty from the Bridge to the Towers, and from thence, through the *Meidan* to the Gate which leads to *Masulipatan*, three thousand two hundred Paces. There is also beyond that Gate, a Suburb eleven hundred Paces long.

The *Meidan*
of *Bagnagar*.

There are several *Meidans* or Publick places in this Town, but the fairest is that before the Kings Palace : It hath to the East and West two great Divans very deep in the Ground, the Roof whereof being of Carpenters work, is raised five Fathom high, upon four Wooden Pillars ; this Roof is flat, and hath Balisters of Stone cast over Arch-ways, with Turrets at the corners. These two Divans serve for Tribunals to the *Cotoual*, whose Prisons are at the bottom of these Divans, each of them having a Bason of Water before them. The like Balisters go round the Terrass-walks of the place : The Royal Palace is to the North of it, and there is a Portico over against it, where the Musicians come several times a day to play upon their Instruments, when the King is in Town.

Fightings of
Elephants.

In the middle of this place, and in sight of the Royal Palace, there is a Wall built, three Foot thick, and six Fathom in height and length, for the fighting of Elephants, and that Wall is betwixt them, when they excite them to fight ; but so soon as they are wrought up to a rage, they quickly throw down the Wall. The ordinary Houses there, are not above two Fathom high ; they raise them no higher, that they may have the fresh Air during the heats, and most part¹³ of them are only of Earth ; but the Houses of Persons of Quality are pretty enough.

The Palace
of *Bagnagar*.

The Palace which is three hundred and fourscore Paces in length, takes up not only one of the sides of the Place, but is continued to the four Towers, where it terminates in a very

loftly Pavillion. The Walls of it which are built of great Stones, have at certain distances half Towers, and there are many Windows towards the place, with an open Gallery to see the shews. They say it is very pleasant within, and that the Water rises to the highest Apartments: The Reservatory of that Water, which is brought a great way off, is in the top of the four Towers, from whence it is conveyed into the House by Pipes. No Man enters into this Palace, but by an express Order from the King, who grants it but seldom; nay, commonly no body comes near it, and in the place there is a circuit staked out, that must not be passed over. There is another square *Meidan* in this Town, where many great Men have well built Houses. The *Carvanseras* are generally all handsome, and the most esteemed is that which is called *Nimet-ulla* in the great Street opposite to the Kings Garden: It is a spacious square, and the Court of it is adorned with several Trees of different kinds, and a large Bason where the *Mahometans* performe their Ablutions.

That which is called the four Towers, is a square building, of which each face is ten Fathom broad, and about seven high: It is opened in the four sides, by four Arches, four or five Fathom high, and four Fathom wide, and every one of these Arches, fronts a Street, of the same breadth as the Arch. There are two Galleries in it, one over another, and over all a Terrass that serves for a Roof, bordered with a Stone-Balcony; and at each corner of that Building, a Decagone Tower about ten Fathom high, and each Tower hath four Galleries with little Arches on the outside; the whole Building being adorned with Roses and Festons pretty well cut: It is vaulted underneath, and appears like a Dome, which has in the inside all round Balisters of Stone, pierced and open as the Galleries in the outside, and there are several Doors in the Walls to enter at. Under this Dome there is a large Table placed upon a Divan, raised seven or eight Foot from the Ground, with steps to go up to it. All the Galleries of that Building, serve to make the Water mount up, that so being afterwards conveyed to the Kings Palace, it might reach the highest Apartments. Nothing in that Town seems so lovely as the outside of that Building, and nevertheless it is surrounded with ugly shops made of Wood,¹⁴ and covered with Straw, where they sell Fruit, which spoiles the prospect of it.

There are many fair Gardens in this Town, their beauty consists in having long walks kept very clean, and lovely Fruit-trees; but they have neither Beds of Flowers nor Water-works, and they are satisfied with several Cisterns or Basons with Water. The Gardens without the Town are the loveliest, and I shall only describe one of them, that is reckoned the pleasantest of the Kingdom. At first one enters into a great place which

The four
Towers.

Gardens
near
Bagnagar.¹⁵



is called the first Garden ; it is planted with Palms and *Areca*-trees, so near to one another, that the Sun can hardly pierce through them. The Walks of it are streight and neat, with borders of white Flowers which they call *Ghoul Daoudi*,¹⁶ the *Flowers of David*, like Camomile-Flowers ; there are also *Indian Gilly-flowers*, with some other sorts. The House is at the end of this Garden, and has two great Wings adjoyning the main Body of it : It is two Story high, the first consisting in three Halls, of which the greatest is in the middle, the main Body of the House, and in each Wing there is one, all three having Doors and Windows, but the great Hall has two Doors, higher than the others, which open into a large *Kioch* or Divan, supported by eight great Pillars in two rows. Crossing the Hall and Divan, one goes down a pair of Stairs into another Divan of the same form, but longer, which (as the former) hath a Room on each side, opened with Doors and Windows. The second Story of the Building is like the first, save that it hath but one Divan ; but it hath a Balcony that reaches the whole length of that front of it. The House is covered with a flat Roof of so great extent, that it reaches over the outmost Divan of the lower Story, and is supported by six eight-cornered Wooden Pillars, six or seven Fathom high, and proportionably big.

From the lower Divan, a Terrass-walk two hundred Paces long, and fifty broad, faced with Stones runs along all the Front of the House ; and two little groves of Trees, that are on the sides of it. This Terrass that is at the head of the second Garden, (which is much larger than the first,) is raised a Fathom and a halfe above it, and has very neat Stairs for going down into it. The first thing that is to be seen (looking forwards,) is a great square Reservatory or *Tanquie*, each side whereof is above two hundred Paces long ; in it there are a great many Pipes that rise half a Foot above Water, and a Bridge upon it, raised about a Foot over the surface of the Water, and above six Foot broad, with wooden Railes. This Bridge is fourscore Paces long, and leads into a Platform of an Octogone figure in the middle of the Reservatory, where there are Steps to descend into the Water, which is but about a Foot lower than the Platform : There are Pipes in the eight Angles of it, and in the Pillars of the Railes, from whence the Water plays on all sides, which makes a very lovely sight. In the middle of the Platform there is a little House built two Stories high, and of an Octogone figure also ; each Story hath a little Room with eight Doors, and round the second Story there is a Balcony to walk in : The Roof of this Building which is flat, is bordered with Balisters, and covers the whole Platform also : That Roof is supported by sixteen wooden Pillars, as big¹⁷ as a Mans Body, and about three Fathom high, (if you comprehend¹⁸

their Capitals,) and there are two of them at each Angle, of which one rests upon the Wall of the House, and the other is near the Railes that go round it.

The Garden wherein this Reservatory is, is planted with Flowers and Fruit-trees: All are in very good order, and in this, as well as in the first Garden, there are lovely Walks well Gravelled, and Bordered with divers Flowers: There runs a Canal in the middle of the great Walk, which is four Foot over, and carries away what it receives from several little Fountains of Water, that are also in the middle of that Walk, at certain distances: In short, this Garden is very large, and bounded by a Wall which hath a great Gate in the middle that opens into a Close of a large extent, Planted with Fruit-trees, and as neatly contrived as the Gardens.

CHAPTER V

OF THE INHABITANTS OF BAGNAGAR.

There are many Officers and Men of Law at *Bagnagar*, The Inhabitants of
but the most considerable is the *Cotoual*: He is not only Governour of the Town, but also chief Customer of the Kingdom. He is besides, Master of the Mint-house, and Supream Judge of the City, as well in Civil as Criminal matters; he rents all these places of the King, for which he pays a good deal of Money. There are in this Town many Rich Merchants, Bankers and Jewellers, and vast numbers of very skilful Artisans. Amongst the Inhabitants of *Bagnagar*, we are to reckon the forty thousand Horse, *Persians*, *Moguls*, or *Tartars*, whom the King entertains, that he may not be again surprised, as he hath been heretofore by his Enemies.

Besides the *Indian* Merchants that are at *Bagnagar*, there are many *Persians* and *Armenians*, but through the weakness of the Government, the *Omras* sometimes squeeze them; and whil'st I was there, an *Omra* detained in his House a Gentile Banker whom he had sent for, and made him give him five thousand *Chequins*; upon the report of this Extortion, the Bankers shut up their Offices, but the King Commanded all to be restored to the Gentile, and so the matter was taken up.

The Tradesmen of the Town, and those who cultivate the Land, are Natives of the Country. There are many Franks also in the Kingdome, but most of them are *Portuguese*, who have fled thither for Crimes they have committed: However the *English*² and *Dutch*³ have lately settled there, and the last make great profits. They established a Factory there, (three years since) where they buy up for the Company, many *Chites* and



other Cloaths, which they vent elsewhere in the *Indies*. They bring from *Masulipatan* upon Oxen, the Goods which they know to be of readiest sale in *Bagnagar*; and other Towns of the Kingdom, as Cloves, Pepper, Cinnamon, Silver, Copper, Tin, and Lead, and thereby gain very much; for they say, they get five and twenty for one, of profit; and I was assured that this profit amounted yearly to eleven or twelve hundred thousand *French Livres*. They are made welcome in that Countrey, because they make many Presents, and a few days before I parted from *Bagnagar*, their Governour began to have Trumpets and Tymbals,⁴ and a Standard carried before him, by Orders from his Superiours.

Publick
Women.

The liberty
of Wives in
Golconda.

Publick Women are allowed in the Kingdom,⁵ so that no body minds it when they see a Man go to their Houses, and they are often at their Doors well drest, to draw in Passengers: But they say most of them are spoiled. The common People give their Wives great Liberty: When a Man is to be Married, the Father and Mother of his Bride, make him promise that he will not take it ill, that his Wife go and walk through the Town, or visit her Neighbours, nay and drink *Tary*, a drink that the *Indians* of *Golconda* are extreamly fond of.

The Money
of *Golconda*.

When a Theft is committed at *Bagnagar*, or elsewhere, they punish the Thief by cutting off both his Hands; which is the Custome also in most Countries of the *Indies*.⁶

Pechas.

The most currant Money in this Kingdom, are the *Pagods*,⁷ *Roupies* of *Mogul*, the halfe *Roupies*, quarter *Roupies* and *Pechas*. The *Pagods* are pieces of Gold, of which there are old and new ones; when I was at *Bagnagar*, the old were worth five *Roupies* and a half, that's to say, about eight *French Livres*, because they were scarce then, and the new were only worth four *Roupies*, that's about six *Livres*; but both rise and fall, according as People stand in need of them: And the *Roupies* which in *Mogulistan* are worth but about half a Crown, pass in *Golconda* for five and fifty *Pechas*, which are worth six and forty or seven and forty *Sols*. This Money of *Pechas* is Coynded at *Bagnagar*; but the *Dutch* at present furnishing the Copper, these *Pechas* are for them, which afterward by the way of Trade they change into *Pagods* and *Roupies*.

The Price
and Weight
of Dia-
monds.
Mangelin
a weight.
Carat.

Seeing the Kingdom of *Golconda* may be said to be the Countrey of Diamonds,⁸ it will not be amiss to know the Price that is commonly given for them proportionably to their weight. The chief weight of Diamonds, is the *Mangelin*;⁹ it weighs five grains and three fifths, and the *Carat* weighs only four *Grains*,¹⁰ and five *Mangelins* make seven *Carats*. Diamonds that weigh but one or two *Mangelins*, are commonly sold for fifteen or sixteen Crowns the *Mangelin*; such as weigh three *Mangelins*, are sold for thirty Crowns¹¹ the *Mangelin*; and for five Crowns one may have three Diamonds, if all the three weigh but a



The sepulchre of the King of Golconda

Mangelin: However the price is not fixt, for one day I saw fifty¹² Crowns a *Mangelin* payed for a Diamond of ten *Mangelins*, and next day there was but four and forty a *Mangelin*, payed for another Diamond that weighed fifteen *Mangelins*: Not long after, I was at the Castle with a Hollander who bought a large Diamond weighing fifty *Mangelins*, or threescore and ten *Carats*, he was asked seventeen thousand Crowns for it; he bargained for it a long while, but at length drew the Merchant aside to strike up a bargain, and I could not prevail with him to tell me what he payed for it. That Stone has a grain in the middle, and must be cut in two. He bought another at Bagnagar, which weighed thirty five *Mangelins* or eight¹³ and forty *Carats*, and he had the *Carat* for five hundred and fifty five *Guilders*.¹⁴

CHAPTER VI

OF THE CASTLE OF GOLCONDA.

The Castle where the King commonly keeps his Court, is *Golconda* two Leagues from *Bagnagar*; it is called *Golconda*,¹ and the Kingdom bears the same name. *Cotup-Cha* the first,² gave it that name, because after his Usurpation seeking out for a place where he might build a strong Castle, the place where the Castle stands was named to him by a Shepheard, who guided him through a Wood to the Hill where the Palace is at present; and the place appearing very proper for his designe, he built the Castle there, and called it *Golconda*, from the word *Golcar*,³ which in the *Telenghi* Language signifies a Shepheard: all the Fields about *Golconda* were then but a Forest, which were cleared by little and little, and the Wood burnt. This place is to the West of *Bagnagar*; the plain that leads to it, as one goes out of the Suburbs, affords a most lovely sight, to which the prospect of the Hill that rises like a Sugar-loaf in the middle of the Castle, which has the Kings Palace all round upon the sides of it, contributes much by its natural situation. This Fort is of a large compass,⁴ and may be called a Town; the Walls of it are built of Stones three Foot in length, and as much in breadth, and are surrounded with deep Ditches, divided into *Tanquies*, which are full of fair and good Water.

But after all, it hath no works of Fortification but five round Towers, which (as well as the Walls of the place) have a great many Cannon mounted upon them, for their defence. Though there be several Gates into this Castle, yet two only are kept open, and as we entered, we crossed over a Bridge built over a large *Tanquie*,⁵ and then went through a very narrow



place betwixt two Towers, which turning and winding, leads to a great Gate⁶ guarded by *Indians* sitting on seats of Stone, with their Swords by them. They let no Stranger in, if he have not a permission from the Governour, or be not acquainted with some Officer of the Kings. Besides the Kings Palace⁷ there is no good building in this Castle, unless it be some Officers lodgings; but the Palace is great, and well situated for good Air, and a lovely Prospect; and a *Flemish* Chirurgeon⁸ who is in the Kings service, told me, that the Chamber where he waited on the King, hath a *Kiock*, from whence one may discover not only all the Castle and Countrey about, but also all *Bagnagar*, and that one must pass through twelve Gates before one comes to the appartment of the Prince. Most part of the Officers lodge in the Castle, which hath several good *Bazars*, where all things necessary, (especially for life) may be had, and all the *Omras*, and other great Lords have Houses there, besides those they have at *Bagnagar*.

The King will have the good Workmen to live there, and therefore appoints them lodgings, for which they pay nothing: He makes even Jewellers lodge in his Palace, and to these only he trusts Stones of consequence, strictly charging them not to tell any what work they are about, least if *Auran-Zeb* should come to know that his workmen are employed about Stones of great value, he might demand them of him: The Workmen of the Castle are taken up about⁹ the Kings common Stones, of which he hath so many that these Men can hardly work for any body else.

The cutting
of Saphirs.

They cut Saphirs with a Bow of Wire; whil'st one Workman handles the Bow, another poures continually upon the Stone very liquid solution of the Powder of white *Emrod*¹⁰ made in Water; and so they easily compass their Work. That white *Emrod* is found in Stones, in a particular place of the Kingdom, and is called *Coriud* in the *Telenghy* Language: It is sold for a Crown or two *Roupies* the pound, and when they intend to use it, they beat it into a Powder.

White
Emrod.

To take a
spot out
of a
Diamond.

When they would cut a Diamond to take out some grain of Sand, or other imperfection they find in it, they saw it a little in the place where it is to be cut, and then laying it upon a hole that is in a piece of wood, they put a little wedge of Iron upon the place that is sawed, and striking it as gently as may be, it cuts the Diamond through.

Bezoars.

The King hath store of excellent *Bezoars*:¹¹ The Mountains where the Goats feed that produce them, are to the North-East of the Castle, seven or eight days Journey from *Bagnagar*; they are commonly sold for forty Crowns the pound weight. The long are the best: They find of them in some Cows, which are much bigger than those of Goats, but of far less value, and those which of all others are most esteemed, are got out of

a kind of Apes that are somewhat rare, and these *Bezoars* are small and long.

The Sepulchres¹² of the King who built *Golconda*, and of the five Princes who have Reigned after him, are about two Musquet-shot from the Castle. They take up a great deal of Ground, because every one of them is in a large Garden; the way to go thither is out at the West Gate, and by it not only the Bodies of Kings and Princes, but of all that die in the Castle are carried out; and no interest can prevail to have them conveyed out by any other Gate. The Tombs of the six Kings are accompanied with those of their Relations, their Wives, and chief Eunuchs. Every one of them is in the middle of a Garden; and to go see them, one must ascend by five or six steps to a walk built of those Stones, which resemble the *Theban*. The Chappel which contains the Tomb is surrounded by a Gallery with open Arches: It is square, and raised six or seven Fathom high; it is beautified with many Ornaments of Architecture, and covered with a Dome, that at each of the four corners has a Turret; few people are suffered to go in, because these places are accounted Sacred. There are *Santo's* who keep the entry, and I could not have got in, if I had not told them that I was a Stranger. The floor is covered with a Carpet, and on the Tomb there is a Satten Pall with white Flowers, that trails upon the Ground. There is a Cloath of State of the same Stuff a Fathom high, and all is lighted with many Lamps. The Tombs of the Sons and Daughters of the King are on the one side, and on the other all that Kings Books, on folding seats, which for the most part are *Alcorans* with their Commentaries, and some other Books of the *Mahometan* Religion. The Tombs of the other Kings are like to this, save only that the Chappels of some are square in the inside as on the outside, and of others built in form of a Cross; some are lined with that lovely Stone I have mentioned, others with black Stone, and some others with white, so Varnished as that they appear to be Polished Marble, nay, some of them are lined with Purslane.¹³ The Tomb of the King that died last is the finest of all,¹⁴ and its Dome is Varnished over with Green. The Tombs of the Princes their Brothers, of their other Relations, and of their Wives also, are of the same form as their own are; but they are easily to be distinguished, because their Domes have not the crescent which is upon the Domes of the Monuments of the Kings. The Sepulchres of the chief Eunuchs are low and flat Roofed without any Dome, but have each of them their Garden: All these Sepulchres are Sanctuaries, and how criminal soever a Man may be that can get into them, he is secure. The *Gary*¹⁵ is rung there as well as in the Castle, and all things are most exactly regulated amongst the Officers. That *Gary* is pretty pleasant, though it be only rung with a stick, striking upon a

The
Sepulchres
of the
Kings and
Princes of
Golconda.



large Plate of Copper that is held in the Air ; but the Ringer strikes artfully, and makes Harmony with it ; the *Gary* serves to distinguish time. In the *Indies* the natural day is divided into two parts. The one begins at break of day, and the other at the beginning of the night, and each of these parts is divided into four Quarters, and each Quarter into eight Parts, which they call *Gary*.

CHAPTER VII

OF THE KING OF GOLCONDA THAT REIGNS.

The King that Reigns is a *Chiai*¹ by Religion, that's to say, of the Sect of the *Persians* ; he is the seventh since the Usurpation² made upon the Successour of *Chaaalem* King of *Decan*,³ and he is called *Abdulla Cotup-Cha*. I have already observed, that the name of all the Kings of *Golconda* is *Cotup-Cha*, as *Edel-Cha* is the name of the Kings of *Viziapour*. This King is the Son of a *Bramen* Lady,⁴ who hath had other Princes also by the late King her Husband, and was very witty. He was but fifteen years of Age⁵ when his Father (who left the Crown to his Eldest Son) died ; but the Eldest being less beloved of the Queen than *Abdulla* his younger Brother,⁶ he was clapt up in Prison, and *Abdulla* placed upon the Throne. He continued in Prison until the year One thousand six hundred fifty eight ;^{6a} when *Auran-Zeb* coming into the Kingdom with an Army, the captive Prince had the boldness to send word to the King, that if he pleased to give him the command of his Forces, he would meet the *Mogul* and fight him. The King was startled at that bold proposal, and was so far from granting him what he demanded, that he caused him to be poysoned.

The number
of Soldiers.

The King of *Golconda* pays above Five hundred thousand Soldiers ;⁷ and that makes the Riches of the *Omras*, because he who has Pay for a thousand Men, entertains but Five hundred, and so do the rest proportionably. He allows a Trooper (who ought to be either a *Mogul* or *Persian*) ten *Chequins* a month, and for that Pay, he ought to keep two Horses and four or five Servants. A Foot-soldier (of these Nations) hath five *Chequins*, and ought to entertain two Servants, and carry a Musket. He gives not the *Indians* (his own Subjects) above two or three *Roupies* a month, and these carry only the Lance and Pike. Seeing the late King gave his Soldiers better Pay than this do's, he was far better served : He entertained always a strong Army, and the number of Men he payed was always compleat. By that means he easily hindred the *Great Mogul*

from attempting any thing against him, and was not tributary to him as his Son is.⁸

Heretofore the King went ever now and then to his Palace of *Bagnagar*, but he hath not been there this eight years ; since *Auran-Zeb* (who was then but Governour of a Province) surprized him in it, having marched his Forces with so great diligence, that they were at the Gates of *Bagnagar*, before the King had any News that they were marched from *Aurangeabad*, so that he easily made himself Master of the 'Town :⁹ Nevertheless, the King in disguise, escaped by a private door, and retreated to the Fort of *Golconda*. The *Mogul* plundered the Town and Palace, carrying away all the Riches, even to the Plates of Gold, wherewith the Floors of the Kings apartment were covered. The Queen Mother (at length) had the Art to appease the Conquerour ; she treated with him in name of the King, and granted him one of his Daughters in Marriage for his Son,¹⁰ with promise that he should leave the Kingdom to him, if he had no Male issue, and he hath none. Had it not been for that Accommodation, he was upon the point of losing his Kingdom, and perhaps his life too. Since that time he is apprehensive of every thing ; and next to the Queen-mother, he trusts no body but *Sidy Mezafer*¹¹ (his favourite) and the *Bramens*, because that Queen is of the *Bramen* caste, and continually surrounded by them. The King knows of nothing but by them, and there are some appointed to hearken to what the *Vizier* himself, and other Officers have to say to the King ; but his fear is much encreased since the *Great Mogul* hath been in War with the King of *Viziapour*,¹² whom in the beginning he assisted with Two hundred thousand Men, commanded by an Eunuch, who was almost as soon recalled as sent, upon the complaints made by the *Moguls* Embassadour at *Golconda*. The King (to excuse himself) said, that that Army was sent without his knowledge ; and he is still in great apprehension of having the *Moguls* upon his back, if they succeed against the King of *Viziapour*, who hath hitherto defended himself very bravely. This shews the weakness of that King ; he dares not put to death his *Omras*, even when they deserve it ; and if he find them guilty of any Crime, he condemns them only to pay a Fine, and takes the Money. Nay, the Dutch begin to insult over him, and it is not long since they obliged him to abandon to them an *English Ship*,¹³ which they had seized in the Road of *Masulipatan*, though he had undertaken to protect her.

There is a Prince also at his Court, who begins to create him a great deal of trouble, and it is he whom they call the Kings little Son-in-law,¹⁴ who hath married the third of the Princesses his Daughters, because he is of the Blood Royal : He pretends to the Crown, what promise soever hath been



A Moorish
Santo.

made to the *Great Mogul*; he makes himself to be served as the King himself is, who hitherto loved him very tenderly; but at present he is jealous of that Son-in-law as well as of the rest, and fancies that he intends to destroy him, that he himself may Reign, tho' he be reckoned a Man of great integrity. There was in *Bagnagar* a Moorish *Santo*¹⁵ that lived near the Carvansery of *Nimet-Ulla*, who was held in great veneration by the *Mahometans*; the House he lived in was built for him by a great *Omra*, but he kept his Windows shut all day, and never opened them till towards the Evening, to give his Benedictions to a great many people, who asked them with cries, prostrating themselves,¹⁶ and kissing the ground in his presence. Most part of the *Omras* visited that cheat every evening; and when he went abroad (which happened seldom) he went in a *Palanquin*, where he shewed himself stark naked after the *Indian* fashion, and the People revered him as a Saint. The great Lords made him Presents, and in the Court of his House he had an Elephant chained, which was given him by a great *Omra*. Whil'st I was in my Journey to *Carnates*, the Kings little Son-in-law gave to this *Santo* a great many Jewels belonging to the Princess his Wife, Daughter to the King; and since no Man knew the motive of so great a Present, which perhaps was only some Superstitious Devotion, it was presently given out that it was to raise Forces against the King, that with the concurrence of the *Santo* he might invade¹⁷ the Crown. Whether that report was true or false, it is certain that the King sent to the *Santo's* House, to fetch from thence his Daughters Jewels and the Elephant, and ordered him to depart out of the Kingdom. The Kings eldest Daughter was married to the Kinsman of a *Cheik* of *Mecha*; ¹⁸ the second married *Mahmoud*, eldest Son to *Auran-Zeb*,¹⁹ for the Reasons I mentioned already; and the third is Wife to the little Son-in-law *Mirza Abdul-Cossin*, who has Male-Children by her;²⁰ and they say, the fourth is designed for the King of *Viziapour*.²¹

Customs.

The King of *Golconda* has vast Revenues; he is proprietary of all the Lands in his Kingdom, which he Rents out to those who offer most, except such as he gratifies his particular Friends with, to whom he gives the use of them for a certain time. The Customs of Merchants Goods that pass through his Countrey, and of the Ports of *Masulipatan* and *Madrespatan*²² yield him much, and there is hardly any sort of Provisions in his Kingdom, from which he hath not considerable dues.

Diamond
Mines.

The Diamond-Mines pay him likewise a great Revenue,²³ and all they whom he allows to digg in; those that are towards *Masulipatan* pay him a Pagod every hour they work there, whether they find any Diamonds or not. His chief Mines are in *Carnates*²⁴ in divers places towards *Viziapour*, and he hath Six thousand Men continually at work there, who daily find

near three Pound weight, and no body diggs there but for the King.

This Prince wears on the Crown of his head, a Jewel almost a Foot long, which is said to be of an inestimable value ; it is a Rose of great Diamonds, three or four Inches diameter ; in the top of that Rose there is a little Crown, out of which issues a Branch fashioned like a Palm-Tree Branch, but is round ; and that Palm-Branch (which is crooked at the top) is a good Inch in Diameter, and about half a Foot long ; it is made up of several Sprigs, which are (as it were) the leaves of it, and each of which have at their end a lovely long Pearl shaped like a Pear ; at the Foot of this Posie, there are two Bands of Gold in fashion of Table-bracelets, in which are enchased large Diamonds set round with Rubies, which with great Pearls that hang dangling on all sides, make an exceeding rare shew ; and these Bands have Clasps of Diamonds to fasten the Jewels to the head : In short, that King hath many other considerable pieces of great value in his Treasury, and it is not to be doubted, but that he surpasses all the Kings of the *Indies* in pretious Stones ; and that if there were Merchants (who would give him their worth,) he would have prodigious Sums of Money.

A rich
Jewel of the
King of
Golconda.

CHAPTER VIII

OF THE OMRAS OR OMROS OF GOLCONDA.

The *Omras* are the great Lords of the Kingdom, who are (for the most part) *Persians*, or the Sons of *Persians* ; they are all rich, for they not only have great Pay yearly of the King for their Offices, but they make extream advantage also by the Soldiers, scarcely paying one half of the number they are obliged to entertain ; besides that, they have gratifications from the King, of Lands and Villages, whereof he allows them the Use, where they commit extraordinary extractions by the *Bramens*, who are their Farmers.

* These *Omras* generally make a very handsome Figure ; when they go through the Town, an Elephant or two goes before them, on which thrée Men carrying Banners are mounted ; fifty or sixty Troopers well clothed, and riding on *Persian* or *Tartarian* Horses, with Bows and Arrows, Swords by their sides, and Bucklers on their backs, follow them at some distance ; and after these come other Men on Horse-back, sounding Trumpets, and playing on Fifes.

After them comes the *Omra* on Horse-back, with thirty or forty Footmen about him, some making way, others carrying Lances, and some with fine Napkins driving away the Flies.



One of them holds an Umbrello over his Masters head, another carries the Tobacco-Pipe, and others Pots full of water in hanging Cases of Canes. The *Palanquin* carried by four Men, comes next with two other Porters for change; and all this pomp is brought up¹ by a Camel or two, with Men beating of Timbals on their backs.

When the *Omra* pleases, he takes² his *Palanquin*, and then his Horse is led by him.³ The *Palanquin* is sometimes covered with Silver, and its Canes or *Bambous* tipt with Silver at both ends; the Lord is to be seen lying in it, holding Flowers in his hand, smoaking Tobacco, or else chewing *Betle* and *Areca*, shewing by that soft and effeminate Posture a most supine dissoluteness. All (who have any considerable Pay, whether Moors or Gentiles) imitate the Gentiles, and are carried through the Town in *Palanquins* well attended; and the Dutch Interpreter at *Bagnagar* (who is a Gentile,) goes at present with such an equipage, save only that instead of Camels, he hath a Chariot; but (at least) there is not a Cavalier, but hath his Umbrello bearer, his two Flie-drivers, and his Cup-bearer.

The *Betle*⁴ (which these Gentlemen chew in their *Palanquin*) is a Leaf not unlike to an Orange-Tree Leaf, though it be not so broad; the Stalk of it being weak, it is commonly planted near the *Areca*-Tree, to which it clings; and indeed, the *Indians* never take *Betle* without an *Areca*-Nut, and they are sold together. The *Areca* is very high, and much like to an ordinary Palm-Tree; it carries its Nuts in clusters, and they are as big as Dates, and insipid. This *Betle* and *Areca* keep all the *Indians* in countenance, and they use it in the Streets and every where. They pretend that it is an excellent thing for the Stomach, and for the sweetness of Breath.

All that are called *Omras* at *Golconda*, have not the ability⁵ of those whose Train and Equipage I have now observed; there are those who being not so rich, proportion their Train to their Revenue; besides, the quality of *Omra* is become so common, and so much liberty allowed to take that Title, that the *Indians* who guard the Castle and the outside of the Kings Palace, to the number of a Thousand, must needs be called *Omras* also, though their Pay be no more than about a Crown a month. But in short,⁶ some of the great *Omras* are exceeding rich. There was the *Omra*, or rather the *Emir Gemla*,⁷ the Son of an Oyl-man of *Ispahan*, who had the wealth of a Prince: He left the Service of the King of *Golconda*, went over to the *Mogul*, and died Governour of *Bengala*. It is well known, that he had a design to make himself King of *Bengala*, where he was very powerful, and that he only waited for a favourable occasion to get his Son⁸ from the Court of the *Great Mogul*, where he was detained as an hostage. He had twenty *Mans* weight of Diamonds, which make Four hundred and eight

*Emir-
Gemla, or
Mir-Gemla.*

Pounds of *Hollands* weight ; and all this Wealth he got by the Plunder he formerly made in *Carnates*, when he was at the head of the Army of the King of *Golconda*, at the time when that King (in conjunction with the King of *Viziapour*) made War against the King of *Bisnagar*. This General took a great many places there in a short time, but the Fort of *Guendicot*,⁹ *Guendicot*. standing upon the top of an inaccessible Rock, put a full stop to his Conquests. The Town is upon the side of the Hill ; one must (in a manner)¹⁰ crawl up to come to it, and there is no way to enter it but by one narrow Path. *Mir-Gemla* being unable to force it, made use of his cunning and Money, and so managed those (whom the *Naique* sent to him to negotiate a Peace,) that he wheedled out the Governour, under pretext of entering into a League with him for great Designs ; but no sooner was he come to the place of meeting, but the *Omras* made sure of his Person, contrary to the Promise he had given, and kept him constantly with him till he put him in possession of *Guendicot*. This place is within ten days Journey of *St. Thomas*, upon the main Land.

I had been two months in the Countrey when Winter came *Winter in Golconda*. on ; it began in *June* by Rain and Thunder, but the Thunder lasted not above four days, and the Rain poured down with great storms of Wind till the middle of *July*, though now and then we had some fair weather : The rest of that month was pretty fair ; in *August*, *September* and *October*, there fell great Rains, but without any Thunder ; the Rivers overflowed so prodigiously that there was no passing over the Bridges, no not with the help of Elephants. The River of *Bagnagar*¹¹ beat down almost two thousand Houses, in which many People perished. The Air was a little cold in the night-time and morning, there was some heat during the day, but it was as moderate as it is in *France* in the month of *May*, and the Air continued in this temper until February the year following, when the great heats began again.

These Rains render the Land of this Kingdom exceeding fertile, which yields all things in abundance, and especially Fruits. Vines are plentiful there, and the Grapes are ripe in *January*, though there be some that are not gathered but in *February*, *March* or *April*, according as the Vines are exposed to the heat ; they make White-wine of them. When the Grapes are gathered, they Prune the Vines, and about Midsummer they yield Verjuice. In this Countrey also they have two Crops a year of Rice, and many other Grains.



CHAPTER IX

THE AUTHORS DEPARTURE FROM BAGNAGAR
FOR MASULIPATAN.

Having stayed long enough at *Bagnagar*, I had a design to see some Countries of the coast of *Coromandel*; and notwithstanding it was Winter, I resolved to set out for *Masulipatan*. Seeing there was no Travelling neither in Coach nor Chariot, because of the badness of the Ways, and the frequent overflowings of the Rivers and Brooks, I hired a Horse for my self, and two Oxen for my Servant and Baggage, and I parted with some Merchants. We came to a Bourg called *Elmas-Kepentich*,¹ eight Leagues from *Bagnagar*: They who have a mind to go to the Diamond-mines of *Gany*,² take their way by *Tenara*,³ where the King has a stately Palace, consisting of four large Piles of Stone-building, two Stories high, and adorned with *Portico's*, Halls and Galleries, and before the Palace there is a large regular Square; besides these Royal Appartments, there are Habitations for Travellers, and unalienable Rents for entertaining the poor, and all Passengers that please to stop there.

Diamond-
mines.
Tenara,
a stately
Palace.

Having no business at these Diamond-mines, which are six or seven days Journey from *Golconda*, we went the other way. In all our Journey, we found but three small Towns, which are *Panguel*,⁴ *Sarchel*⁵ and *Penguetchepoul*,⁶ but we met with several Rivers, the most considerable of which are *Kachkna*⁷ and *Moucy*,⁸ we went through sixteen or seventeen Villages, about which the Fields are always green and pleasant to the eye, though the way be very bad. There I saw Trees of all kinds that are in the *Indies*, and even *Cassia*-Trees,⁹ though they are scarce in other Countries of the *Indies*; at length (in ten days time) we arrived at *Masulipatan*,¹⁰ the whole Journey makes about fifty three *French* Leagues, and in fair weather they perform it in a weeks time.

Masulipatan lies on the coast of *Coromandel*, in sixteen degrees and a half North-Latitude. This Town is Situated upon the Gulf of *Bengala* East South-East from *Bagnagar*, though the Town be but small, yet it is well Peopled; the Streets are narrow, and it is intollerably hot there from *March* till *July*. The Houses are all separated one from another, and the Water is brackish, because of the Tides that come up to it; there is great Trading there in *Chites*, because, besides those that are made there, a great many are brought from *St. Thomas*, which are much finer, and of better Colours than those of the other parts of the *Indies*.

The Road
from *Bag-
nagar* to

Elmas-Quipentche, eight Leagues from *Bagnagar*. *Tchellapeli* 6 Leag. from *Elmas*. *Panguel*, a Town. *Amanguel* 6 Leag. and a half from *Tchellapeli*. *Surchel-Quipentche*, a Town, Half a Leag. from

Amen. Mousi, a River. *Gougelou* 3 Leag. from *Sarchel. Anendeguir* 4 Leag. from *Gougelou. Penguetchpoul*, a Town, 5 Leag. from *Anendeguir. Pantela*, 5 Leag. and a half from *Penguetch. Matcher*, 4 Leag. from *Pantela. Quachgna*, a River. *Ovir* 4 Leag. from *Matcher. Milmol*, 4 Leag. from *Ovir. Goroupet*, 2 Leag. from *Milmol. Masulipatan*, half a Leag. from *Goroupet*. Masulipatan.¹¹

The Coast is excellent,¹² and therefore Ships come thither from all Nations, and go from thence into all Countries. I saw there *Cochinchinese*, Men of *Siam*, *Pegu*, and of many other Kingdoms of the East.

The Countrey of *Masulipatan* (as all the rest of the Coast) is so full of Idolaters, and the Pagods so full of the lascivious Figures of Monsters, that one cannot enter them without horror ; it is exceeding fruitful, and Provisions are very cheap there. The people of our *Caravan* had a Sheep for Twelve pence, a Partridge for a Half penny, and a Fowl for less than Two pence ; it is the same almost all over the coast of *Coromandel*, wherein there is no more commonly comprehended but what reaches from the Cape of *Negapatan* to the Cape of *Masulipatan* : But some Authors carry it further, and will have it to reach from Cape *Comory* to the Western mouth of the *Ganges*, though others make it to end at the Cape, which the *Portuguese* call *Das Palmas*.¹³ Idolaters.
Figures of Monsters.
The extent of the Coast of *Coromandel*.
The Cape *Das Palmas*.

There are several Towns on this Coast, some of which are good, and amongst others *Negapatan*, which lyes in the Latitude of twelve degrees :¹⁴ *Trangabar*, which is almost in the same Latitude ; *Meliapour* or *St. Thomas* which lyes in the height of thirteen degrees and a half, and which the *Moors* (with the assistance of the *Dutch*) took back from the *Portuguese* in the year One thousand six hundred sixty two. *Negapatan*.
Trangabar.
Meliapour or *St. Thomas*.

The Kingdom of *Golconda* reaches not above two Leagues beyond *St. Thomas*. They say that *St. Thomas* suffered Martyrdom in that Town which bears his name ; at *St. Thomas* they make Lime of such Shells as are brought from *St. Michael* in *Normandy*, and for that end they burn them with Hogsdung.

The Small-pox is very frequent in that Countrey ; but there is another more violent Distemper that commonly commits greater ravage there. It is called *Akeron*,¹⁵ and only seizes Children ; it is an inflammation of the Tongue and Mouth, proceeding from too great heat ; their Parents are careful to cool them from time to time with Herbs that are good against that Disease, for otherwise it seizes the Guts, reaches to the Fundament, and kills the Child. There are many *Naiques* to the South of *St. Thomas*, who are Sovereigns : The *Naique* of *Madura* is one ; he of *Tangiour* is at present a Vassal to the King of *Viziapour*. *Naique* properly signifies a Captain ; heretofore they were Governours of Places, and Officers of the King ; but having Revelled, they made themselves Sovereigns. *Akeron*, a distemper.
Naiques that are Sovereigns.

Poliacate. *Poliacate*¹⁶ is to the North of *St. Thomas*, and the Factory (which the *Dutch* have established there) is one of the best they have in the *Indies*, by reason of the Cotton-cloaths, of which they have great Ware-houses full there. At *Poliacate* they refine the Salt-Petre which they bring from *Bengala*, and made the Gun-powder, with which they furnish their other Factories : they refine the Salt-Petre that they send to *Europe* in *Batavia*.

Salt-Petre.

Gueldria. The Governour of *Gueldria*,¹⁷ which is the Fort of *Poliacate*, has of the *Dutch* fifty Crowns a month Pay, with fifty Crowns more for his Table, Provisions of Wine and Oyl, and his Cloaths, which he can take when he pleases out of the Companies Ware-houses. The current Money at *Poliacate*, are *Roupies* and *Pagods*, which are there worth four *Roupies*, that is almost six *French Livres* ; they have *Fanons*¹⁸ also which are small pieces, half Gold and half Silver ; they have the same Stamp as the *Pagods* have ; six and a half of them (with half a Quarter-piece) make a *Roupie*, and six and twenty and a half a *Pagod* : They have also *Gazers*,¹⁹ which are small Copper-pieces, as big as a *Fanon*, forty of which go to a *Fanon* ; and the *Dutch* at present Coin all these pieces of Money.

Fanons, Money.

Gazer, Money.

Palicole. Their Company has a Factory also at *Palicole*,²⁰ two days Journey Northward from *Masulipatan*, and another at *Dacheron*²¹ on the same Coast. *Bimilipatan*²² is four days Journey Northwards of *Masulipatan*. The Traffick of those parts consists in Rice, fine Cloaths, Iron, Wax and Lacre, which is as good as at *Pegu* ; and from abroad they import Copper, Tin, Lead and Pepper : From *Bimilipatan* to *Cicacola*²³ it is fifteen hours travelling by Land, and that is the last Town of the Kingdom of *Golconda*, on the side of *Bengala*. The Governours of that Countrey are great Tyrants, and if any one threaten to inform the King of their exactions they'll laugh at it, and say that he is King of *Golconda*, and they of their Governments ; from *Cicacola* to *Bengala* it is a months Journey by Land.

Dacheron.

Bimilipatan. Cicacola.

In many places of the Kingdom of *Golconda* the people are much infested by Serpents ; but one may cure himself of their Sting, provided he neglect not the wound, and hold a burning Coal very near the part that is stung ; the Venom is perceived to work out by degrees, and the heat of the Fire is not at all troublesome : They make use also of the Stone of *Cobra*,²⁴ which hath been spoken of before.

When I thought my self sufficiently informed of the places on the Coast of *Coromandel*, I returned from *Masulipatan* to *Bagnagar*, and stayed there three weeks longer, because I would not go from thence but in company of *Monsieur Bazon*, who had some business still remaining to make an end of ; so that I had as much time as I needed to see the Celebration of the Festival of *Hussein*, the Son of *Aly*,²⁵ which fell out at that time. The *Moors* of *Golconda* celebrated it with more

The Festival of Hussein in Golconda.

Fopperies than they do in *Persia* ; there is nothing but Masquarades for the space of ten days ; they erect Chappels in all the Streets with Tents, which they fill with Lamps, and adorn with Foot-Carpets ; the Streets are full of People, and all of them almost have their Faces covered with Sifted ashes ; they who are naked cover their whole Body with them, and they who are cloathed their Apparel ; but the Cloaths they wear on these days are generally extravagant, and their Head-tire much more ; they all carry Arms ; most part have their Swords naked, and the poor have Wooden ones ; several drag about the Streets long Chains as big as ones Arm, which are tied to their Girdle ; and it being painful to drag them, they thereby move the pity of Zelots who touch them, and having kissed their Fingers, lift them up to their Eyes, as if these Chains were holy Relicks. They make Processions, wherein many carry Banners, and others have Poles, on which there is a Silver-Plate that represents *Husseins* hand ; some with little Houses of a light wood upon their heads, skip, and turn at certain Cadences of a Song ; others dance in a round, holding the point of their naked Swords upwards, which they clash one against another, crying with all their force *Hussein* : The publick Wenches themselves come in for a share in this Festival, by their extravagant Dances, Habits and Head-tire.

The Heathen Idolaters celebrate this Feast also for their diversion, and they do it with such Fopperies as far surpass the *Moors* ; they drink, eat, laugh, and dance on all hands, and they have Songs which savour little of a doleful pomp, that the *Moors* pretend to represent : They observe only not to shave themselves during the ten days ; but though it be prohibited to sell any thing except Bread and Fruit, yet there is plenty of all things in private Houses.

This Festival is hardly ever celebrated without Blood-shed ; for there being several *Sunnis* who laugh at the others, and the *Chyais* not being able to endure it, they often quarrel and fight, which is a very proper representation of the Feast ; and at that time there is no enquiry made into Man-slaughter, because the *Moors* believe, that during these ten days the Gates of Paradise are open to receive those who die for the *Musselman* Faith. At *Bagnagar* I saw one of these quarrels raised by a Tartar, who spake some words against *Hussein* : Some *Chyais* being scandalized thereat, fell upon him to be revenged, but he killed three of them with his Sword, and many Musket-Shot were fired : A Gentleman (who would have parted them) received a wound in the Belly that was like to have cost him his life, and seven were killed out-right : Nay, some of the Servants of the *Grand Vizir* were engaged in it ; and this chief Minister passing by that place in his *Palanquin*, made haste down that he might get on Horse-back and ride away. Next day after



the Feast they make other processions, sing doleful Ditties, and carry about Coffins covered with divers Stuffs, with a Turban on each Coffin, to represent the interment of *Hussein* and his Men, who were killed at the Battel of *Kerbela* by the Forces of *Calif Yezid*.²⁶

CHAPTER X

OF THE AUTHORS DEPARTURE FROM BAGNAGAR FOR SURRAT, AND OF MORDECHIN.

No sooner was this Feast ended, but *Monsieur Bazon* advertised me to prepare for my return to *Surrat*, which I did, so that *November* the thirteenth we parted from *Bagnagar*, with a Pass-port he had obtained from the King, to pay no Duties throughout the whole Kingdom ; but we went another way than we came. When we came to *Danec*¹ they demanded Duties for three Villages, but with so much eagerness, that it seemed we were in the fault that we had not our Money ready in our hands to give it them ; however, when the Man (whom *Sidy Muzafer* had given *Monsieur Bazon* to make good the Passport) had shew'n it to the Collectors, they were satisfied and only asked some small gratuity to buy *Bette* ; and it was just so with us in all places where Toll is payed. We continued our Journey by most ugly ways ; and after seven days March arrived at the Town of *Beder*, mentioned before which is but two and twenty Leagues distant from *Bagnagar*. In this Road we found the Rivers of *Nerva*, *Penna* and *Mousi*, two little Towns, called *Moumin* and *Pendgioul*,² and a great many Villages. The Kingdom of *Golconda* ends on this side, betwixt the Bourgs *Couir* and *Senjavour*'d.³

Campings
or Lodgings
from Bag-
nagar to
Beder.⁴

From *Bagnagar* to *Danec* five Cosses. *Nervna*, a Riv. To *Tchclcour* 7 Cosses. *Penu*, a River. To *Squequerdeh* 6 Cosses. To *Yacout-Kepentch* 3 Cosses. To *Yenquetala* 6 Cosses. *Moumin*, a Town. *Pendgioul* a Town. To *Couir* 8 Cosses. *Senjavour*'d. To *Dediqui* 6 Cos. To *Beder* 4 Cos. The Cosses reduced make 22 Leag. and a half. Lodgings from *Beder* to *Patry*. To *Etour* 12 Coss. *Manjera* a River. To *Morg* 8 Coss. To *Oudeguir* 6 Coss. to *Helly* 6 Coss. to *Rajoura* 6 Coss. to *Saourgaon* 6 Coss. *Careck* a River. *Ganga* a River. To *Caly* 8 Coss. to *Raampouri* 6 Coss. to *Patry* 8 Coss. the whole 33 Leagues.⁵ The way from *Patry* to *Brampour*. To *Gahelgaon* 9 Coss. *Doudna* a River. *Patou* a Town, 6 Coss. *Ner* a Town, 6 Coss. *Seouny* 8 Coss. *Chendequer* a Town, 2 Coss. *Ourna* a River. *Zafravad* a Town, 10 Coss. *Piply* 10 Coss. *Deoulgan* 6 Coss. *Rouquera* a Town, 6 Coss. *Melcapour* a Town, 2 Coss. *Nervar* a River. *Pourna* River. *Japour* 12 Coss. *Tapty* Riv. *Brampour* a Town, 2 Coss. The whole 39 Leag. and a half.⁶

We parted from *Beder* the twentieth of *November*, and I travelled thirty three Leagues more with *Monsieur Bazon* ; but

because he had business at *Aurangeabad*, and I at *Brampour*, we parted the thirtieth of *November* at the Town of *Patry*,⁷ after we had passed the Rivers *Manjera*, *Careck* and *Ganga*.⁸ We found upon our Road the Towns of *Oudeguir*,⁹ *Rajoura*¹⁰ and *Patry*, where the Governours took great care to guard themselves from the Parties of the King of *Viziapours* Army, with whom the Mogul was in War. For my part, (having taken another Servant) I took my way by the Towns of *Patou*, *Ner*, *Chendequer*, *Zafravad*, *Rouquera* and *Melcapour*, all which six are not so good as one of our ordinary Cities ; and on *Thursday* the ninth of *December* I arrived at *Brampour*, which I have described before. In my way from *Patry* to *Brampour*, I found the Rivers *Doudna*, *Nervar*, *Pourna* and *Tapty*,¹¹ and I spent nine and twenty days in that Journey, though in another season of the year it be performed in two and twenty.

I parted from *Brampour* (the Capital City of the Province of *Candiche*) to return to *Surrat* by the common Road, and falling sick of a Cholick by the way, I learned a cure for it. The *Portuguese* call the four sorts of Cholicks that people are troubled with in the *Indies* (where they are frequent) *Mordechin*.¹² The first is a bare Cholick, but that causes sharp Pains ; the second, besides the Pain causes a Loosness. They who are troubled with the third, have violent Vomittings with the Pains ; and the fourth produces all the three Symptoms, to wit, Vomiting, Loosness, and extream Pain ; and this last I take to be the *Cholera morbus*. These distempers proceed most commonly from Indigestion, and cause sometimes such cutting Pains, that they kill a Man in four and twenty hours. The Remedy which is used in the *Indies* against it, is to heat a Peg of Iron about half as big as ones Finger red hot, clap it to the sole of the Patients heel, and hold it there till he be no longer able to endure it, so that the Iron leave a mark behind it : The same must be done to the other heel with the same red hot iron, and that Remedy is commonly so effectual that the Pains instantly cease. If the Patient be let Blood with that burning, his life will be in evident danger ; and several People have told me that when they let Blood before they burn the heel, the Patient infallibly dies, just as many days after he hath been let Blood, as he was ill before ; but Blood-letting is not dangerous two days after the Operation : There are some who make use of Ligatures for this distemper, and bind the Patients head so fast with a Swathing-band, as if they had a mind to squeeze out his Brains ; they do the same with his Back, Reins, Thighs and Legs ; and when the Patient finds no good of this Ligature, they think him past cure.

Mordechin.

A Remedy
for the
Cholick.

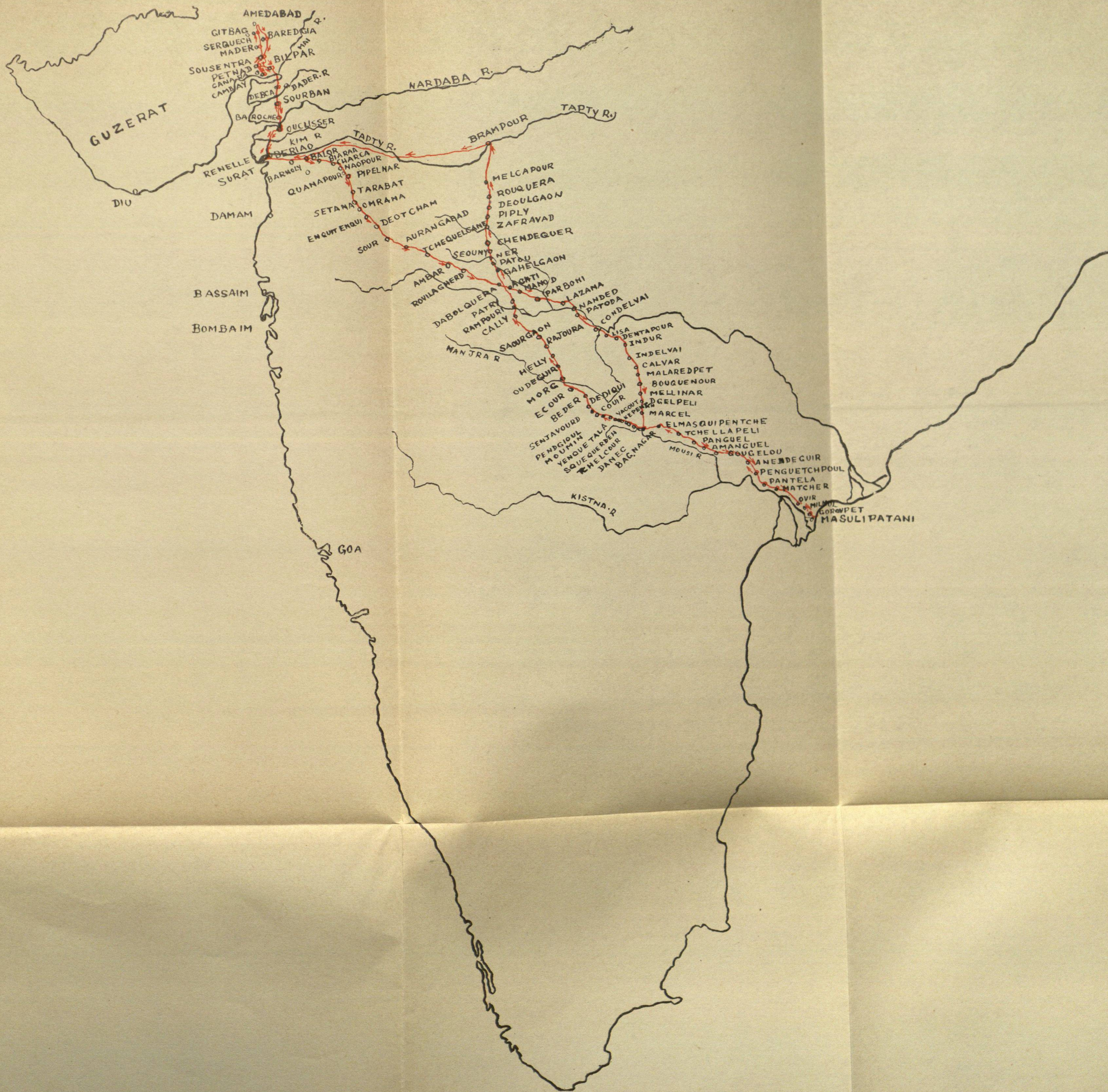
A Flux alone is also a common and very dangerous distemper in the *Indies*, for many die of it, and the least overheating brings it upon one. The Remedy is to take two Drachms

A Flux or
Loosness.
A Remedy
for a Flux.

of torrified *Rhubarb*,¹³ and a Drachm of Cummin-seed ;¹⁴ all must be beat into a Powder, and taken in Limon-water, or (if that be wanting) in Rose-water. The common people of the *Indies* have no other remedy against this distemper, but Rice boyled in water till it be dry, they eat it with Milk turned sower, and use no other Food as long as the distemper lasts ; the same they use for a Bloody Flux.¹⁵

I travelled from *Brampour* to *Surrat* with a *Banian* and a *Mula* that came from Court. This *Mula* having represented his poverty to the King, obtained a Pension from him of Five hundred *Roupies*, which amount to about seven hundred and fifty *French Livres*, which was assigned to him upon a Village. It is three-score and fifteen Leagues from *Brampour* to *Surrat*, and we spent a fortnight in the Journey ; we found many Towns and Castles on our Road, and were never an hour without seeing some Bourg or Village ; and seeing Lions many times happen to be in the way, there were Sheds or Cottages under Trees, whither the *Indians* betook themselves in the night-time ; we crossed also some Mountains and eight Rivers ; I saw nothing else but what was very common. We were put in fear of the Troopers of the *Raja* of *Badur*, who skulk in the Mountains of *Candiche*, and roam about every where, though at present their Master renders obedience to the *Great Mogul* ; but we met with none of them, and arrived safely at *Surrat*.





Map illustrating the itinerary of M. de Thevenot

INDIAN TRAVELS OF CARERI

Round the World

By Dr. John Francis Careri

PART II

Containing the most interesting things

he saw in India, etc.



A
VOYAGE

Round the WORLD

By Dr. *John Francis Gemelli Careri.*

PART III.

Containing the most Remarkable Things
he saw in *INDOSTAN.*





G I R O
DEL MONDO

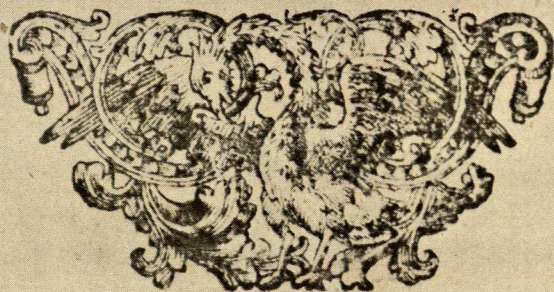
DEL DOTTOR

D. GIO: FRANCESCO
GEMELLI CARERI.

P A R T E T E R Z A

*Contenente le cose più ragguardevoli
vedute*

NELL'INDOSTAN.



I N N A P O L I .

Nella Stamperia di Giuseppe Roselli. 1799.

Con licenza de' Superiori.



A
VOYAGE
ROUND THE WORLD

BY DR. JOHN FRANCIS GEMELLI CARERI.

PART III

Containing the most Remarkable Things he saw in

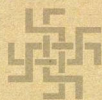
INDOSTAN

BOOK I

CHAPTER I

THE DESCRIPTION OF DAMAM, A CITY BELONGING
TO THE PORTUGUESES IN INDOSTAN.

Never was Traveller better pleas'd, after enduring many hardships, for a considerable time in far distant Countries, in being safely restor'd to his native Soil,¹ enjoying the company of dearest Friends, and relating what he had seen ; than I was at my Landing in *Indostan*, which made me forget the Toils of my troublesome Voyage. If it be extraordinary delightful to feed the Ears with the Relation of what precious things Nature has bestow'd on that wealthy Country, for the ease of humane Life ; you may judge how great a satisfaction it was to me, to be upon the spot where I might actually see and be acquainted with them. Being therefore lodg'd in the Monastery of the *Augustinians*² in *Damam*,³ and having a little rested me after my Voyage, on *Munday*⁴ the 11th of *January* 1695, I apply'd my self to landing of my Equipage. The *Portuguese* Factor was so civil that as at *Bander-Congo*⁵ my Portmantues had not been search'd for the sake of the Commissioner ; so neither were they open'd at *Damam* through his courtesy. He obligingly told me, he could wish I had brought the value of 100000 Crowns ; for in regard I was a stranger he would not have taken any Custom of me ; for had I been a *Portuguese*, I must have paid 10 *per cent.*⁶ (which to say the Truth would have been considerable) to the Gentils,⁷ who farm'd the Customs. When I acquainted *F. Francis*^{7a} with this Generosity of the Factors, he told me, that notwithstanding his being a



Religious Man, having brought two Bales of Carpets, for the service of their Church, the Custom-house Officers had stopp'd them for their Duties. I apply'd my self to the Factor, to have them restor'd to him, representing *F. Francis's* great worth, and how much he was esteem'd at *Ispahan* by all the great ones ; so that at length through my inter-cession he recover'd his Bales.

Damam
City.

The City *Damam* is seated on the left side of the River of that Name,⁸ in 20 degrees of Latitude. Tho' but ill peopled, it is Beautiful enough, and built after the *Italian* manner. Three broad Streets divide it in length, and four across them ; all so regularly built, that the corners of the Houses (which are for the most part trench'd about)⁹ do not jut out an Inch one beyond another ; 'tis true most of them have only a Ground Floor, very few having any Rooms above, and they are generally Til'd. Instead of Glass their Windows are made of Oyster Shells curiously Wrought and Transparent. Every House has its Garden or Orchard with Fruit Trees.

Air.

The Air of *Damam* is very good, being North of *Goa* ; and tho its Summer and Winter be at the same time as it is at *Goa*¹⁰ (for whilst I stay'd it was Summer in those parts, and the Winter is from *May* till the end of *September*,¹¹ with continual Rain and Storms) yet during that time I call'd Summer, there is some sort of Coolness in the Morning, which is not at *Goa*.

Fortifica-
tion.

It has four modern and well Built Bastions ;¹² but 'tis somewhat irregular, and ill provided with Cannon. The Compass is about two Miles, without any Ditch on the East and South sides, but with a low Work, or Intrenchment Breast high. On the other sides the Ditch is fill'd by an Arm of the River, towards which there are two Gates, and before the first a Draw-Bridge. All the Walls are back'd with Ramparts.

Govern-
ment.

The Government is in a Captain, or Commandant,¹³ and it is kept by a good Garrison. The Factor before mention'd has the charge of the King's Revenue. It is inhabited by *Portugueses*, *Mestizos*,¹⁴ who are born of white Fathers and black Mothers, *Pagans* and *Mahometans* ; but these two last are not allow'd the free exercise of their Religion. There are several good Monasteries, as those of the *Jesuits*, the *Recolets*,¹⁵ the *Augustinians*, and the Parish Church ; but none of them has above three Altars opposite to the Door. The Monasteries are convenient enough for the religious Men. That of *S. Augustin*, where I resided, had an excellent square Cloister, with twelve good Stone Columns, besides the four great Pillars at the Angles. Above in the Dormitory there are twenty eight smaller Columns.

Monas-
teries.

Old
Damam.

All that has been here mention'd belongs to new *Damam* ; for the old is on the right of the aforesaid River, consisting of poor low Houses, or rather Cottages with Mud Walls, and

cover'd with Palm Tree Leaves. Here most of the *Moors* and *Gentils* live, having their Shops of several Trades along the ill contriv'd Streets.

Between the old City and the new is the Harbour made The Port. by the River *Damam*; but no Vessels either great or small can come in but at Flood, during six Hours of the Day, as was said in the foregoing Book, as it is at *Ostend* in *Flanders*¹⁶ and *Calis* in *Picardy*.¹⁷ The Stream is so rapid at Ebb that no Oars can stem it, but they must needs come to an Anchor (unless the Wind sets in very hard),¹⁸ and stay till the next Flood. This is to be understood of Vessels of small Burden; for great Ones can neither go in or out but twice a Month, that is, when the Moon is new and at the full, because of the Spring Tides,¹⁹ which there they call great Tides.

The Entrance into this Harbour is defended by a small Castle seated on the side of old *Damam*. It is longish²⁰ and has three Bastions, well enough furnish'd with Cannon. On the North side of the City is a small Suburb, consisting of Cottages cover'd with Palm-Tree-Leaves, and inhabited by Christian Blacks; and at a small distance from it, a Village of *Gentils*, with a Bazar.

In the Year 1535. *Martin Alfonso de Sousa*²¹ took and Maff. Hist.
Ind.
page 252
lit. F. destroy'd *Damam* in three Days. In 1559. *D. Constantin* Son to the Duke of *Braganza*²² Viceroy of *India*, retook it from *Asid Bosita Abyssino*,²³ who had revolted from his Sovereign, and made it of considerable Strength. The great *Mogul* has attempted to reduce it several times;²⁴ and particularly fifty Years²⁵ ago *Aurence-Zeb-Alanguir* afterwards King, lay'd Siege to it with an Army of eighty thousand Men;²⁶ but the *Portugueses* defended it so bravely, making a terrible Slaughter of the Enemy with their continual Sallies at Night, that he was forc'd after lying three²⁷ Months before it, to march off with the loss of half his Army. The occasion of it was, that the *Moguls* resolving to make the last Effort to take it, and having to this purpose plac'd two hundred Elephants in the Front with long sharp Swords in their Trunks; the Beasts frighted with the Fire of the *Portugueses* Muskets,²⁸ ran disorderly upon the *Mahometan* Army, cutting in pieces abundance of Men, with the same Weapons they were Arm'd to destroy the Christians. The Barbarians being but in a bad condition by their own Contrivance; the *Portugueses* retiring into the Town, began in scorn to throw Cockle-shells,²⁹ which the *Mahometans* abhor, into the Enemies Camp, with an Engine they call *Papagayo*,³⁰ made of Pastboard strengthened with Canes, and carry'd up into the Air by the Wind and guided by a Rope.

The *Portugueses* Live very great³¹ in *India*, both as to Portugueses
way of
Living. their Tables, Cloathing, and number of *Cafres*,³² or Slaves to serve them; having some of these to carry them in *Palanchines*

Palankines
and
Andoras.

on their Shoulders, and others great Umbrelloes of Palm-Tree Leaves. The *Palanchine* is like a wooden Bier painted and gilt, seven Spans long, and four in breadth, with two well wrought Risings at both ends. On it they lay a *Persian* Carpet, and over that a piece of *Russian* Leather, that it may not heat their Backs, and two Silk Pillows, on which they lie along.³³ There are Ropes, or Iron Rings fastned to the ends, through which they run a *Bamboa*,³⁴ or thick *Indian* Cane, to lay on the Shoulders of the Blacks, two before, and two behind, all in a Row or File ; very few being carry'd by two. The Person in the *Palanchine* is cover'd with an Umbrelloe of eight Spans Diameter, carry'd by a Slave, or else fastned to the *Bamboa* that crosses the *Palankine*, and may be turn'd to that side the Sun is on. In rainy Weather they use another sort of Carriage call'd *Andora*,³⁵ with a Covering made of Palm-Tree Leaves, sloping like the Ridge of a House, fix'd upon the *Bamboa* ; there are two small Windows or Doors on the sides, that may be open'd to see who goes along the Street. The *Andora* differs from the *Palankine* in nothing, but the *Bamboa* ; because the latter has a crooked one, that he who is carry'd may sit up ; and that of the *Andora* is strait, so that he must lye along as if he were in Bed. This would be a convenient way of Travelling on those soft Pillows for an effeminate European, who should find fault with the joulting of the *Neapolitan* Sedans, and would desire to travel in Safety and Sleep. They are generally us'd there by Women, Religious Men, and all other Persons ; a Religious Men [*sic.*] of any note, never being seen abroad in *India*, but in an *Andora* or *Palankine*, attended by many Slaves, there being but few Converts. Besides, the Charge is very inconsiderable, for they that have no Slaves, pay four *Indians* but twelve *Coslines* of *Naples*³⁶ a Month for carrying them.

Coaches.

When they go out of Town, or travel some Days Journey, they use a sort of Coach drawn by Oxen, guided by a Cord run through their Nostrils. These Coaches are square like a Chair, and can hold but two ; the top of it is commonly cover'd with Silk,³⁷ three of the sides open, and the back clos'd with Canes interwoven one within another.

Provisions.

They have no good Flesh to Eat in *Damam* ; because the Beef and Pork is ill tasted : They seldom kill Sheep or Goats and every Body cannot go to the Price of Fowls. Fish is also scarce, and none of the best ; besides they have no Oil of Olives to dress it, but instead thereof make use of that of *Coco-Nuts*. The Bread³⁸ is Extraordinary good, even that they make of Rice. Thus a Stranger at *Damam*, who is not entertain'd by some Body, has but an ill time of it, if he expects for his Money to furnish himself in the Market ; because the Gentry have all their Provisions in their Houses, and the meaner Sort makes

a shift with Rice and *Sura*,³⁹ that is, Palm-Tree Wine, scarce ever tasting Bread all the Year about.

There is not any one sort of our *European* Fruits, but all *Indian*, as *Coco-Nuts*,⁴⁰ *Mansanas*, *Giambos*, *Undis*, *Ananasas*, *Atas*, *Anonas*, and others we shall describe in their proper Place, and give the Cuts of them. As for Herbs there are many of the *European*, and of the Country ; among which the Roots of that call'd *Cassarar*,⁴¹ being like white Tartuffs, or Pignuts ; of the bigness and taste of a Chestnut, are excellent.

Fruits and Herbs.

Damam is also very famous for all sorts of Game ; for besides all the *European* Creatures of⁴² wild Boars, Wolves, Foxes, and Hares ; in the Mountains there are those they call *Baccareos*,⁴³ in shape like Bucks, and in taste like Swine ; *Zambares*,⁴⁴ whose Bodies are like Oxen, and their Horns, and Feet like those of a Stag ; *Gazelles*,⁴⁵ which are like Goats ; *Dives*⁴⁶ like Foxes ; *Roses*, with the Body like a Cow, so call'd from a Rose they have on the Breast ; the Male of the Species is call'd *Meru*, and has Horns half a Span long, and the Body and Tail like a Horse ;⁴⁷ Wolves like Stags with hairy Horns ;⁴⁸ *European* Stags ; black wild Cats with Wings⁴⁹ like those of the Bats, with which they skip and fly from one Tree to another, tho' they be far distant ; wild Horses and Cows. There are three sorts of Tigers, call'd *Bibo*,⁵⁰ *Cito*,⁵¹ and the Royal,⁵² each differing from the other in bigness of Body, and variety of Spots. It being their Property to be continually in search of wild Boars, these taught to defend themselves by Nature, tumble in the Mire, and dry themselves in the Sun so often, till the Mud is crusted hard on them. Being thus arm'd, instead of being made a Prey, they often gore the Tygers with their sharp Tusks ; for they working with their Claws on the hard Mud, are a long time pulling it off, and by that means give the Boars time to kill them.

Beasts.

The *Portugueses* have two ways of killing Tygers, one is lying conceal'd in a Ditch, near the Water where they come to Drink ; the other going in a Cart drawn gently⁵³ through the Wood by Oxen,⁵⁴ and thence shooting them. But they use all their Endeavours to hit them on the Forehead, for if the Tiger falls not the first Shot, it grows so enrag'd with the Hurt, that it certainly tears the Hunter in pieces.

Besides four footed Beasts, there is great plenty in the Woods of Peacocks, Patridges of two sorts, Ducks, Pigeons, Turtle-Doves, Swallows, Rooks, and other sorts known in *Europe*. They for Pastime keep a sort in Cages about as big as a Thrush, call'd *Martinhos*⁵⁵ of the City, and of the Country. The first are black and white ; the latter of an ash Colour, with a red Breast.

Birds.

A Man⁵⁶ in *India* must be very regular in Eating, or he will fall into some incurable Distemper ; or at least such as must

Diseases.



Thevenot
Voyage disc.
Indies c. 10
p. 319.

be cure[d] after the Country fashion⁵⁷ with Fire ; Experience having shewn that *European* Medicines are of no use there. The Disease they call *Mordazin*⁵⁸ is a complication of Fever, Vomiting, Weakness in the Limbs, and Head-ach. It always proceeds from too much Eating, and is cur'd by burning both the Heels with a red hot Spit, till the Patient feels the heat of the Fire. That they call *Bombaraki*, and *Naricut*,⁵⁹ swells and causes a violent pain in the Belly, and to cure it, Fire is also apply'd to the Swelling, so that those who have the good Fortune to recover carry the signs of the Fire afterwards on their Belly. For this reason the Physitians that go out of *Portugal* into those parts, must at first keep company with the *Indian* Surgeons to be fit to Practice ; otherwise if they go about to cure those Distempers, so far different from ours after the *European* manner, they may chance to Kill more than they Cure. For fear of these Diseases on Flesh Days they only eat Flesh at Dinner, and generally Fish at Night.

Habit.

The Habit of the *Portugueses* that have settled their abroad in *India*⁶⁰ is very odd, for under their Coats or Vests they wear a sort of Breeches, call'd *Candales*,⁶¹ the like whereof I never saw in any part of *Europe* ; for when they are ty'd they leave something like the tops of Boots on the Leg. Others under a short Doublet, wear wide Silk⁶² Breeches ; and some have them hang down to their Ankles, so that they serve for Hose.

The *Gentils* wear a long Silk Garment, gather'd about the Waist like a Petticoat. It is ty'd with Ribbons before upon the Breast, and under the left Arm like the *Persian Cabayas* ;⁶³ and with a Girdle about the middle ; under it they have long Breeches down to their Heels. On their Shoulders hangs a piece of Silk or Woollen,⁶⁴ which they wrap about their Head when it is cold, the Turbant being but very small. Others go naked, only covering their Privities with a Clout.

The Women have no other Garment but a long piece of Stuff, wherewith they cover all their Body, except their Legs and part of their Belly. Some add a little sort of Smock with half Sleeves ; adorning their bare Arms with Bracelets, and Strings of Glass and Latton ;⁶⁵ their Ears with large Silver Pendants, and their Ankles with Rings of the same Metal.

Wednesday 12th, I went to visit the King's Factor, being much oblig'd to him for his Civility. The same Day I went with *F. Constantin* to old *Damam* for Pastime. *Thursday* 13th, we went to take the Air in a Garden of the *Augustinians*, as well the religious Men, as their Guests and others, in five of the Country Coaches, *F. Francis* treated us generously.⁶⁶ Coming home I saw them on the Shore building a Vessel they call *Galavetta*,⁶⁷ which was all Pinn'd with Wood, and Caulk'd with Cotton.

CHAPTER II

THE AUTHORS SHORT VOYAGE TO SURATTE,
AND RETURN TO DAMAM.

Having a curiosity to see *Suratte*, and it being easie to go thither ; because the Convoy was ready to sail for *Cambaya* and other Parts,¹ I went on *Friday* 14th, to give a visit to the Commadore of the Galliot that were to Convoy the Trading Vessels, and desir'd him to give me my Passage aboard his, which was built *Frigot*² fashion and carry'd twenty Guns. He civilly granted it, so Courteous is the *Portuguese* Nation, and therefore having return'd thanks I went home to make ready. *Saturday* 15th, after Dinner, leaving my Luggage with *F. Francis* to avoid all Trouble of that severe Custom-House, I imbarc'd with my Man aboard the Commadore's Galliot, and the great Stream carrying us out of the Harbour presently after Noon,³ we Sail'd with a fair Wind which continu'd all Night.

Sunday 16th, about break of Day we came in sight of the Bay of *Suratte*, that City being but sixty Miles from *Damam*, and entring it with a fair Wind, came to an Anchor at *Suali*,⁴ twelve Miles from the City. I immediately went a Shore with the Commadore's Nephew, where the Custom-House Officers search'd our Bags narrowly for Pearls, or *Zecchines*.⁵ Then I went to see the Director of the *French* Company,⁶ who kept me with him.^{6a}

Suratte is seated in twenty Degrees of Latitude, and a *Suratte* hundred and five of Longitude,⁷ at the Mouth of the Bay of City. *Cambaya* and Kingdom of *Guzaratte*. It is not large, enclose'd by a weak Wall, built after it was Plunder'd by *Savagi*, or *Kacagi*.⁸ The Castle is no better, having four Towers but no Ramparts, but either coming from Sea or Land it must be pass'd by to come at the City. The Governor of it only commands the Garrison Souldiers ; the City being govern'd by a *Nabab*,⁹ who receives the King's Taxes throughout the whole Province. The private Houses are built with Mud mixt with Cows Dung, and small Brush-wood broke ; there are not above a dozen good ones belonging to *French*, *English*, *Dutch* and *Mahometan* Merchants. Nevertheless *Suratte* is the prime Mart of *India*, all Nations in the World Trading thither, no Ship sailing the *Indian* Ocean, but what puts in there to Buy, Sell, or Load ; for in the Port of *Suratte*, there is a Trade not only for all sorts of Spice, and among them for Ginger, but of very rich Gold and Silk Stuffs, of very fine Cottons and other Commodities brought thither from remote Parts. There are such rich Merchants, that they can load any great Ship out of one of their Ware-Houses. I may say without enlarging, that all the rich Silks and Gold Stuffs curiously wrought with Birds and



Amadabat
City.

Flowers ; all the Brocades, Velvets, Taffetas, and other sorts made in *Amadabat*,¹⁰ are convey'd to *Suratte*, which is but four Days Journey from it. I say those of *Amadabat*, which is the greatest City in *India*, and nothing inferior to Venice for this Trade ; tho' its Houses are low and made of Mud and *Bamboo* ; and the Streets Narrow, Crooked, and full of Dirt. But I forgot the fine Muslins of *Cambaya*, and the Curiosities made in the most valuable Agate that is brought into¹¹ *Europe*.

Cambaya
City.

Cambaya the Metropolis of that Kingdom was a large and rich City, whilst the *Portugueses* were possess'd of it, *Baroche* and *Suratte*,¹² for this brave Nation govern'd it well enough, the Gate being still standing that People made for its security ; but after they abandon'd it and retir'd to the Sea¹³ it lost much of its Splendor¹⁴ and Magnificence ; for the Vessels Anchor twelve Miles from it, and cannot come up to the City but with the Flood ; which is so violent and swift that a Horse can scarce outrun it. For this reason the Ships often do not go up, because they must do it against Wind, to check the violence of the Tide that drives so impetuously.

Barosce
City.

*Barosce*¹⁵ above mention'd is famous for its excellent white and stain'd Calicoes, as also for Ginger, and the best Market for its Commodities is at *Suratte*¹⁶ ten miles distant from it. Its Port is the River,¹⁷ which falls into the Sea fifteen Miles lower, up which small Barks can go with the Tide.

I purposely omit to mention particularly so many Countries, which like Rivers to the Sea convey all their Wealth to *Suratte*, because of the good Vent they find for it there ; this being a matter well known to *Europeans*. But there would be a much greater Resort, were its port better, and that the Vessels when they have run six Miles up the River, were not forc'd to lye at *Suali*, ten Miles from the City ; whence and whither Commodities are convey'd in small Boats.

Monday 17th, I saw the Church of the *Capucins*¹⁸ which is decently adorn'd, and their House convenient, those good Men having built it after the manner of *Europe*.

Banians
Tree and
Pagods.

Tuesday 18th, I went to see the Tree of the *Gentils*, we call *Banians*,¹⁹ under which they have the Pagods of their Idols, and Meet to perform their Ceremonies. It is of the same bigness and sort as that describ'd at *Bander-Congo* ; but the Pagods differ, for under this I found four, one call'd of *Mamaniva*,²⁰ which has a mighty Front ; two others of *Rio-Ram*,²¹ and the fourth a retiring Place for *Fachires* that do Pennance ; whereas under the Tree at *Bander-Congo* there is but one.

Fachires or
Penitents.

Under this Tree and in the neighbouring Parts there are many Men, who have enjoyn'd themselves and do perform such dreadful Pennances, that they will seem fabulous to the Reader, and impossible to be gone through without the assistance of the

Devil. You may see one hanging by a Rope ty'd under his Arms and to the Tree, only his Feet touching the Ground, and the rest of his Body being Bow'd, and this for many Years without changing Place or Posture Day or Night. Others have their Arms lifted up in the Air, so that in process of Time there grows such a Stiffness or Hardness in the Joynts that they cannot bring them down again. Some sit with their Hands lifted up without ever moving them. Others stand upon one Foot, and others lye along with their Arms under their Heads for a Pillow. In short, they are in such Postures, that sometimes a Man can scarce believe his Eyes, but fancies it is an Illusion. Thus they continue Naked all Seasons of the Year, with vast long Hair, and Nails grown out, expos'd to the Rain, and burning Rays of the Sun, and to be stung by Flies, whom they cannot drive away. Other *Fachirs* who take that Employment supply their Necessities of Eating and Drinking. These Penitents are not asham'd to go quite Naked,²² as they came out of their Mothers Wombs. The Women go devoutly to kiss those Parts Modesty forbids us to name, and tho' they take them in their Hands they feel not the least Motion of Sensuality, but they roul their Eyes in a most dreadful manner without taking notice of them, as I saw one on *Wednesday* 19th, beset by some silly *Pagan* Women, who paid their Respects to him with great Humility.

Thursday 20th, a young *French* Man conducted me to see an *Hospital*²³ of the *Gentils*, where abundance of irrational Creatures were kept. This they do because they believe the Transmigration of Souls, and therefore imagining those of their Forefathers may be in the vilest, and filthiest living Creatures they provide them with Food. Thus the wild Monkeys come to eat what is provided for them. Besides the prodigious number of Birds and Beasts maintain'd there, particular care is taken of the *Lame* and *Sick*. But that which most amaz'd me, tho' I went thither to that purpose, was to see a poor Wretch naked bound Hands and Feet, to feed the Bugs or Punaises, fetch'd out of their stinking Holes to that purpose. The best of it is that any Man should voluntarily expose himself to be so devour'd, for a small reward given him, according to the Hours he will continue under it.

An Hospital
for Birds
and Beasts.

Friday 21th, going home, after walking about a while, I saw abundance of People got together before a *Pagan* Merchant's Shop, and in the midst of them a jugling Fellow with a Hen in one Hand and a Knife in the other. Inquiring into the meaning of it, they told me, that Man was a Rogue, who when he had a Mind to get Mony, carry'd that Hen through the Streets where the *Gentils* liv'd, threatening to kill it, that they might give him Mony to save its life, each of them believing the Soul of some of his Kindred might be in that Hen. In

A Foolish
piece of
Knavery.



short, I saw him receive some Mony, and go on still threatening the same.

Saturday 22d, all the Vessels from *Diu*, *Cambaya*, *Baroche* and other Places being come together to Sail for *Goa* and other Dominions of *Portugal*, and the Galiots being ready to Convoy them, I again went aboard the same that brought me. Sailing out of the Mouth of the River with a fair Wind we got into the open Sea, and after lying by two Hours for the small Vessels to go a head of us, we held on our Course gently all Night.

Sunday 23d. at break of Day we found our selves many Miles from *Damam* and too late to hear Mass. The Galiots came to an Anchor after Noon²⁴ without the Mouth of the River, some small Barks going up it. I found *F. Francis* expected me with Impatience, who receiv'd me with Expressions of great Affection.

Monday 24th, I took leave of Friends that had been kind to me, there being an opportunity to Imbark for *Bazaim*.

CHAPTER III

THE AUTHORS SHORT VOYAGE TO BAZAIM, AND DESCRIPTION OF THAT CITY.

Having long since resolv'd to see *Goa*, on *Thursday*¹ 25th, I caus'd my Baggage to be carry'd down to the Shore by *Boes*,² so they call Porters in *India*, and thence³ into a Vessel at *Diu* that carry'd Oars, lying without the River, as the Fathers *Francis*, and *Constantin* had done. Having with them taken leave with Thanks of the Prior and Religious^{3a} of the Monastery, we went down to the Shore, and thence in a Boat to the *Navillo*, which was a long Boat of the King's, with six Oars and a square Sail in the middle, having⁴ one Falconet aboard, and seventeen *Portuguese* and *Canarine* Souldiers. At Ebb, which fell out⁵ when the Moon was vertical, we set forwards with the help of a small Gale, and of the Tide that set towards *Bazaim*;⁶ for from the Time the Moon first appears above the Horizon till she comes to the mid-Heaven the Flood runs towards *Suratte*; and when the Moon goes down, towards *Bazaim*.

Wednesday 26th, at break of Day we were off the Town and Fort of *Trapor*,⁷ a Place well Inhabited, with Monasteries of *Dominicans* and *Recolets*. Ten Miles from this⁸ the *Portugueses* have another impregnable Castle call'd *Asserim*;⁹ for besides its being seated on the Top of the Hill, where there is no other higher Ground to command it, a crooked Path cut out of the Mountain, along which two Men cannot go abreast,

Trapor
Town.

leads up to it, and is defended by several Guards, who may withstand an Army only rowling down the Stones plac'd there to that purpose.

The Wind continuin'g fair we Sail'd by the Fort and Village *Maim*,¹⁰ of *Maim*,¹⁰ and several other Towers and Dwellings, and then by the little Island *De la Vaca*,¹¹ or of the Cow, three Miles in Compass, and not far distant from *Bazaim*. Much Time being lost waiting for the Barks, and¹² *Parancos*¹³ that came under Convoy and were mere Slugs, we could not reach *Bazaim* after seventy Miles Sail till Midnight. We came to an Anchor before the Channel form'd by the small Island¹⁴ and the Continent, for fear of running a Ground in the dark, and¹⁵ *Thursday* 27th, went in with the Flood.

There being no Houses of Entertainment in the City, we were receiv'd by *F. Felicianus* of the Nativity, born at *Macao* in the Kingdom of *China*, and Prior of the Monastery of the *Augustinians*, who treated us all very courteously and like a true *Portuguese*.

Bazaim a City in the Kingdom of *Cambaya* is seated in *Bazaim* 19 deg. of Latitude, and 104 of Longitude.¹⁶ *Nuno de Acuna*¹⁷ City. in the Year 1535 took it for King *John* of *Portugal*,¹⁸ from *Badar*¹⁹ King of *Cambaya*, who terrify'd by the Valour of the *Portuguese* Nation, surrendered it to them with the neighbouring Islands, whilst *Martin Alfonso de Sousa*, undauntedly attack'd and took *Damam* and its Fortress, cutting in pieces all the *Turkish* Garrison, and afterwards levelling the Castle with the Ground in 3 Days. The Compass of *Bazaim* is 3 Miles, and has eight Bastions,²⁰ not all quite finish'd. On them I saw some Pieces of Cannon, with the Arms of *Philip* the 4th,²¹ of happy Memory King of *Spain*. On the North-side the Walls are rampard, and the other Fortifications are not yet finish'd; on the South side towards the Chanel, there is only a single Wall, that Place being less expos'd to the Danger of Enemies, and sufficiently defended by the Ebb and Flood. One third of the City towards the North is Unpeopled, by reason of the Plague which some Years rages in it.²² The Streets are wide and strait, and the great Square or Market has good Buildings about it. There are two principal Gates, one on the East and the other on the West, and a small one towards the Channel or Streight. The Harbour is on the East side, form'd as was said, by the Island and Continent.

Maff. Hist.
Ind. lib. 11,
page 252.

The Government is in a Captain,²³ as they call him, or Governor,²⁴ and the Administration of Justice in a *Veedor*,²⁵ and the *Desembargador*,²⁶ who is a Gown Man, and Judge of Appeals from all the *Veedor*s of the Northern Coast; along which in every City there are Factors and Treasurers for the Revenue of the Crown of *Portugal*. The *Portuguese* General



resides at *Bazaim*, with sovereign Authority over the Captain of that and all the other Northern Places, whence he is call'd General of the North.

A Monster. *Friday* 28th, I Walk'd about the City with the Fathers,²⁷ but saw nothing so extraordinary, as I did on²⁸ *Saturday* 29th, which was a *Pagan* born in *India*, who had an Infant sticking fast to his Navel, with all his Limbs, perfect except the Head, which was in the Man's Belley, and made its Excrements apart like every other perfect Creature. Whether the Man or Infant was struck, they both felt the Pain.

Habit of the People. *Sunday* 30th, Mass was sung at the *Augustinians* with Musick, which being in *India* was not disagreeable, and much Gentry was there. The Heat was greater than at *Damam*; so that as well Women as Men went about the Streets naked; the Men covering their Privities with a Clout, and the Women their Bodies and Thighs with a piece of Linnen. The People of Fashion at that Time wear Silk and²⁹ very thin Muslins, having long³⁰ Breeches down to their Heels so that they need no Stockings. Instead of Shooes they wear Sandals like the *Fryars*.

The Gentils. All the *Gentils* bore their Noses to put Rings through, as they do to the Buffaloes in *Italy*. Every Beggar, much more those that are well to pass, rubs his Teeth every Morning betimes with a Stick,³¹ and spends two Hours at that Work, according to the Custom of the Country. They use no Quilts because of the Heat, but lay Blankets³² and Sheets on the Bed, made of³³ Cords without Boards, as is us'd by the *Persians* of *Lar*³⁴ and *Bander-Congo*.

A Wonderful Tumbler. *Monday* the last of the Month, I went with *F. Peter* of the *Martyrs*³⁵ to the Village of *Madrapur*,³⁶ to see some vagabond *Moors*, who vaulted and perform'd feats of Activity³⁷ like our Tumblers and Rope-Dancers. The most wonderful thing was to see a Man who turn'd round upon a Cane, held up by another on his Girdle; and what most amaz'd me was that he who supported the Cane went on without putting his Hands to guide it, and he that was on the top of it did not help himself with his Hands neither, and yet the Cane or *Bamboo* was thirty Spans high. At last after giving two skips in the Air he lighted on a very high Beam, fix'd to that purpose; I know not how he could do all this without some supernatural Assistance.

Tuesday the first of *February*, a Messenger from the *Nabab*, or Governour of *Suratte* came in a *Palankine* with thirty *Souldiers*, to treat about some Business with the Governour, and deliver him two Letters.

The Country Houses of Bazaim. *Wednesday* 2d,³⁸ I went in an *Andora* of the Monastery to see the *Cassabò*,³⁹ which is the only Diversion at *Bazaim*: nothing appearing for fifteen Miles but delightful Gardens, Planted with several sorts of the Country Fruit Trees, as *Palm*,

Fig, Mangas, and others, and abundance of Sugar Canes. The Soil is cultivated by Christian, *Mahometan*, and *Pagan* Peasants, inhabiting the Villages thereabouts. They keep the Gardens always Green and Fruitful, by Watering them with certain Engines ; so that the Gentry allur'd by the cool and delightful Walks, all have their Pleasure Houses at *Cassabò*, to go thither in the hottest Weather to take the Air, and get away from the contagious and pestilential Disease call'd *Carazzo*,⁴⁰ that uses to infect all the Cities of the Northern Coast. It is exactly like a *Bubo*, and so violent that it not only takes away all means of preparing for a good End, but in a few Hours depopulates whole Cities, as witness, *Suratte*, *Damama*, *Bazaim*, *Tana*⁴¹ and other Places, which often suffer under this Calamity.

In this Territory of *Cassabò* I saw the Sugar Canes Press'd between two great wooden Roulers, turn'd about by Oxen, whence they came out thoroughly squeez'd. Then the Juice is boil'd in Cauldrons, and being set out to cool at Night in earthen Vessels it hardens into white Sugar.

Thursday, 3d, I went to visit the Image of our Lady *De los Remedios*, standing in a Parish Church belonging to the *Dominicans*,⁴² on the Road to *Cassabò*. About five Years since this Church was Burnt by *Kacagi*,⁴³ a *Gentil* Subject to the *Great Mogul*, who with a great Multitude of Outlaws, and four thousand Souldiers, went about like a Rover, Plundering and Burning Villages. Thence I went to see another miraculous Image of our Lady *da Merce*,⁴⁴ in a small Church founded and serv'd by an *Augustinian* who did the Office of Curate.

Friday 4th, I saw the Church of the *Jesuits*,⁴⁵ in *India Jesuits*. call'd *Paulistas*.⁴⁶ It is richly Gilt, not only the three Chappels, but the Walls and Arch ; but the Workmen knew not how to make that rich Metal shew it self to the best advantage. The Dormitory and Cloister are the best in the City.⁴⁷ In the Garden, besides the *Indian*, there are some sort of *European* Fruit ; and among the rest Figs and Grapes, which the F. Rector told me came to Maturity twice a Year, that is, in December and March.

Saturday 5th, I visited the Monastery of the *Dominicans*,⁴⁸ *Dominicans*. with the famous Dormitory. The Church was large and had but three Altars, as we said was us'd in *India*, opposite to the great Gate, and all well adorn'd.

Sunday 6th, I heard Mass in the Church of the *Miseri-Franciscans*. *cordia*^{48a}, which is the Parish of the City ; and continuing to visit Churches came on *Monday* 7th to that of the *Franciscans*.⁴⁹ Both Church and Monastery are built after the manner of *Europe*, the Church having many Chappels, contrary to the Custom of *India*.



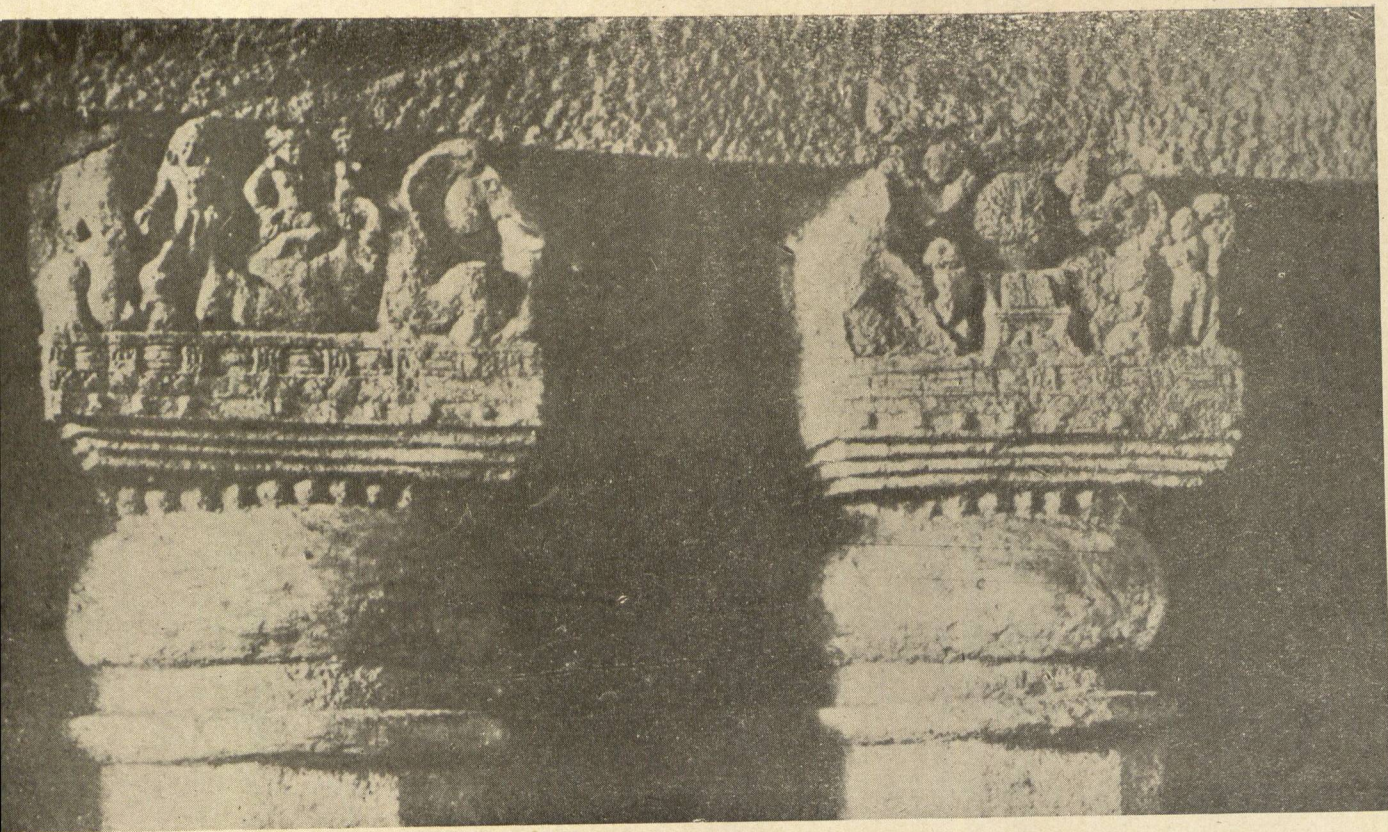
Hospital-
lers.

Tuesday 8th, I heard Mass in the Parish of our Lady *de la Vida*,⁵⁰ where there are three very good Altars well adorn'd. The Monastery of the Fathers, Hospitallers,⁵¹ or *S. John de Dios*, where I was on *Monday*, 9th,⁵² is so Poor that it can maintain but three Fryars.

Thursday 10th, understanding there was a Wedding of People of Quality at the Church of our Lady *de la Vida*, I⁵³ went to see the Ceremony. I observ'd the Bridegroom did not give his Bride the right Hand, and thinking it an extravagant custom, as being only us'd by Crown'd Heads, I ask'd the reason of it of some *Portugueses*; who told me the same was practis'd in *Portugal*, and this that the Gentlemen might have his right Hand at liberty, to put to his Sword in Defence of the Lady. The Bride was richly clad, after the *French* fashion; but some Trumpets went along, founding such a doleful Tone, as little differ'd from that they use in conducting Criminals to Execution. I return'd to the Monastery in the *Andora*; and here it is to be observ'd that the manner of saluting those they meet, when they are carry'd in this sort of conveniency, in *Italy* would be taken for an affront, and laugh'd at; for in token of respect they shut to the little Door of the *Andora* upon them. This in *Naples* would certainly produce a Duel, and in *India* is done out of respect even to the Vice-Roy himself.

Friday 11th, I heard Mass in the Parish Church of our Lady *da Se*,⁵⁴ where there are several Altars, and two Chappels.

There are no Doctors of the Civil Law throughout the *Portuguese* Dominions in *India*, and those few *Canarins*, who follow this Employment, through their Ignorance prove bad Advocates, or Councillors, and Sollicitors, and some times Plead both for Plaintiff and Defendant. Besides, for the most part Causes are decided by Ignorant Captains or Governors without the approbation of an Assessor. This happens for want of an University and Colleges to teach the Law; and because the *Portuguese* Doctors will not go so far from their Country, by reason of the little profit they should make in *India*. *F. Felicianus* the Prior understanding that I was a Doctor of the Civil Law, on *Saturday* 12th, propos'd a Match to me with a Portion of 20000 pieces of Eight,⁵⁵ and with a Promise that I should be Advocate to the Monasteries, and to some Families of Note, which would yield about 600 pieces of Eight a Year. Having no inclination to live in those hot Countries, I answer'd, that tho' he had offer'd me 100000 Pieces of Eight Portion, I should never be induc'd to quit *Europe* for ever.



Kanheri—Cave No. 3 (2nd century A.D.)
Sculptured capitals of 7th & 8th pillars, from west in north row, view from south



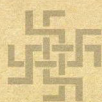
CHAPTER IV

THE DESCRIPTION OF THE PAGOD IN THE ISLAND OF
SALSETE,¹ BY THE PORTUGUESES CALL'D THE
CANARIN.

The *Pagod* or Temple of the *Canarin*,² whereof I intended to give an exact and true account, is one of the greatest wonders in *Asia*; as well because it is look'd upon as the Work of *Alexander* the Great,³ as for its extraordinary and incomparable Workmanship, which certainly could be undertaken by none but *Alexander*. What I most admire is that it is almost unknown to *Europeans*; for tho' I have made much enquiry, I do not find that any *Italian*, or other *European* Traveller has writ of it;⁴ and it is very strange to me that so Ingenuous a Man as our *Peter de la Valle*⁵ should omit to see both this *Pagod*, and the Palace of *Darius*,⁶ with the Antiquities of *Celmenar*,⁷ that were but a few Leagues out of his way, since he travell'd for his Pleasure, and made nothing of spending Thousands of Crowns to satisfy his Curiosity.⁸ Tho' a poor Man I spar'd no Cost or Labour, that I might see all and inform the Publick. As for *Tavernier*,⁹ it is no wonder he minded not to see these things, because his principal End was Trade, and buying of Jewels, and therefore he only went to those places where his business lay, and he could make most profit; and tho' he made several Voyages to *India*, he minded not to see Antiquities tho' he pass'd close by them.

I had a mind to go to *Tana*, and pass over from thence to the *Pagod*; but the Fathers Visitor and Prior dissuaded me, saying, it was better going by *Deins*.¹⁰ Accordingly Sunday 13th, hiring a Boat I went over to the Village of *Gormandel*,¹¹ in the Island *Salzete*. The Houses are scatter'd on both sides of the Mountains, on the top whereof is the Palace of the Lord of the Village. I went thence upon the Streight to the Village of *Deins*, belonging to the Nuns of *S. Monica* at *Goa*, 6 Miles distant from *Bazaim*: *F. Edward* an *Augustinian* Procurator to those Nuns, receiv'd me into his House on account of a Letter of recommendation I had from the *F. Visitor*.

Being hot and dry,¹² *F. Edward* brought out two Citron Peels preserv'd; and I without considering eat one and drank a great Glass of Water; but he afterwards offering me the other, I call'd to mind, I had swallow'd down some Hundreds of Pismires, which cover'd the said Peels and perhaps dislodg'd the Souls of so many dead Idolaters residing in those little Bodies. I therefore refus'd the other with Thanks, desiring him to keep that Sweat-meat, which was as old as the Village, to treat some other Guest; because I would not upon any account be guilty again of such a Slaughter of Ants. After



A Church
in a Rock.

this Poor Refreshment I went to the Village of *Monoposser*,¹³ a Mile distant, to see a Church under Ground,¹⁴ formerly a *Pagod* cut in the Rock, on which stands the College and Monastery of the *Franciscans*.¹⁵ It is a 100 Spans long, and in Breadth thirty. The side Walls, as has been said are of the natural Rock, and only the Front is made by Art. Close by is another *Pagod* cut in the Rock, formerly serving for their¹⁶ Idolatrous Worship.

The Church and Monastery are like all the rest in *India*. Five Religious Men live there, to whom the King of *Portugal* allows 200 *Murais*¹⁷ of Rice, all which they give to the Poor, except only as much as serves for their own sustenance. One of these Fathers¹⁸ does the Office of a Curate, in the Village of *Cassi*,¹⁹ two Miles distant, and has a good dwelling there. On the Mountain near the said College is another Hermitage, with a Chappel.

Returning to *Deins*, *F. Edward* told me, that tho' he had us'd all his endeavours he could not find Men to carry me in an *Andora*, for his People were fled, and there were no others at *Monoposser*; by which perceiving that the Father was an Exception of the general Civility of the *Portuguese*, I was forc'd to take up with an ill House.²⁰

Monday 14th, the Owner who was a *Pagan*, brought me the Horse very late, because none of them goes out of his House, till he has perform'd his Idolatrous Ceremonies, and thinking to take some little Meat²¹ before I set out, good sparing *F. Edward* told me the Bread was not come yet; and I answering I would send to buy some, he reply'd it was not yet bak'd; and I might dine in a Village half way. Desiring him further to appoint some Peasant to shew me the *Pagod*, because the *Gentil* knew not the way well,²² he would neither send a Country Man, nor one of his Servants; whereupon I set out in Danger of losing my way for want of a Guide, travelling on a Mountain full of Monkeys, Tygers, Lions, and other wild Beasts and venomous Creatures. Coming to the Village, where I design'd to eat, I found nothing but a little Rice half boil'd in fair Water; the place consisting of only four Cottages in the thickest of the Wood; so that I went on fasting. By the way I met strange Birds. Some were Green and as big as a Thrush, and Sang very well; others bigger, black as Velvet, and with vast long Tails; others Red and Green; some Black and Green, as big as a Turtle-dove, and many more never seen in *Europe*; there were also an innumerable company of Parrots, and Monkeys, and Apes, with very long Tails leaping from Tree to Tree.

After riding eight Miles thro' the thick Wood, we knew not where the *Pagod* was, or what way to take to find it. It

pleas'd Providence, we hapned to meet with some naked *Pagan* Women, carrying Loads of Wood, who put us into the Road.²³ Being come to the Foot of the Rock, I was worse puzzl'd for want of some Body to hold my Horse, the Idolater being to guide me through the Labyrinth of so many *Pagods*. At last I found a Peasant wandering about the Mountain, and giving him the Horse to hold, I climb'd the bare²⁴ Craggy Rock with the Idolater, at the top whereof on the East²⁵ side the great *Pagod* is hewn out, with other small ones by it.

The first piece of Workmanship that appears, consists of two large Columns,²⁶ 2 Spans²⁷ high, the third part of them from the bottom upwards is square, the middle part Octangular, and the top round. Their Diameter is six Spans; they are fifteen Spans distant from one another, and each of them eight from the Rock, which is cut after the same manner. These Columns support a Stone Architrave forty four Spans long, four in thickness and eight in breadth; cut like the rest out of the same Rock. These 3 Porticos lead into a sort of Hall or Passage Room, four Spans²⁸ long, cut in the same Rock. At the end of it are three Doors, one fifteen Spans high, and eight in Breadth, which is the middlemost, and two others four Spans square on the sides, which are the way into a lower place. Over these Doors is a Cornish four Spans broad, of the same Stone; over which thirty Spans above the Ground, there are other such Doors, or Windows cut in the Rock. At the same height, there are little Grots,²⁹ or Dens, six Spans high,³⁰ of which the middlemost is the biggest. Thirty four Spans above the Ground, in the same place is such another Grot. It is no easy matter to conceive what the use of all this was.

The wonder-
ful *Pagod*.

Advancing ten Paces towards the Right, I saw a sort of Grot, open on two sides, twenty four Spans in length, and fifteen in breadth, over which was a round *Cupula* fifteen Spans high, and ten wide, with a square Cornish, like that about the Grot. Here there is an Idol cut in the Rock, in half Relieve, which seems to hold something in its Hand, but what it is does not appear.³¹ The Cap it has on, is like that of the Doge of *Venice*. By it stand two Statues in a submissive Posture, as if they were Servants. They have Conical, or Sugar-Loaf Caps on. Over their Heads are two small Figures, like the Angels we Paint in the Air; below two little Statues, holding their Hands on a Staff, and two Children by their sides, with their Hands put together, as if they pray'd;³² on their Backs is something like a piece of Wood. Close by is another round *Cupula* all of one Stone, and shap'd like the other, but the top of it is broke. Both this and the other are suppos'd to have been Sepulchres of the Antient *Gentils*; but there is no Ground to make this out, no opening appearing to put in the Bodies or Ashes; but on the contrary it is visible they are



not hollow within, but only cut without, in the shape of *Cupulas*. About this second,^{32a} there are 4 great Figures Carv'd in half Relief, holding in the left Hand something like a Garment, and the same sort of Caps on their Heads, with small Figures at their Feet, and 2 above. Opposite to them, there are three little ones sitting, and 6 other large ones, and 3 of a midling Size standing, all cut in the Rock after the same manner: But that in the middle, which seems to be the Idol, in its left holds a Tree with Fruit on it.^{32b} On the other side there are 16 Figures,^{32c} all sitting with both Hands on their Breasts, and the same Caps; one of them seems to be superior to the rest, because there are two Figures standing by its side,^{32d} and two Children above.

At a small distance Northward is a little Grot eight Spans square, and in it, as it were a Bed of the same Stone, four Spans broad, and eight long. On the other Frontispiece is a Statue sitting on its Legs, after the manner of the East, with the Hands together on the Breast; and another standing with the Branch of a Fruit-Tree in its Hand, and above a wing'd Infant.

Beyond the Grot, and on the same Front, which runs sixty Spans within the Rock, there are two Statues sitting after the same manner, their Hands plac'd the same way, with Conical Caps on their Heads, and two like Servants standing by them.^{32d}

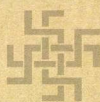
On the same side is the Famous *Pagod* of the *Canarin*.³³ The Entrance to it is through an opening forty Spans long, in a Wall of the same Stone, fifty Spans long, and eight Spans thick,³⁴ on which there are three Statues.³⁵ On the right Hand before you go into the *Pagod*, is a round Grot, above fifty Spans about,³⁶ in which round the Wall, there are many Statues sitting, and some standing, and one on the left, is bigger than the rest. In the middle rises a round *Cupula*, cut out of the same Rock, like a Pillar of the same Stone, with several Characters carv'd about it, which no Man can ever explain.^{36a} Going into the first Porch of the *Pagod*, which is 50 Spans square, there are on the sides two Columns 60 Spans high, with their Capitals, and six Spans Diameter. On that upon the Right Hand coming in, there are two Lions, with a Shield by them; on the other upon the left two Statues. Beyond these Columns at the entrance of a Grot, on the left there are two great Statues standing, and looking at one another. Still further in are 2 vast big Statues on the Left, and one on the Right of the Door, all standing, with several little Statues by them, only within the space of that Porch; for going into the adjoining Grot, which is 24 Spans square, there is nothing worth observing. On the right Hand, where the Lions are, there are no Statues, but two large Vessels upon convenient Pedestals.

Hence there are³⁷ three equal Doors thirty Spans high, and eight broad, but that in the middle even with the Floor, those on the sides five Spans above it, into another plain³⁸ Place. Here there are four Columns twelve Spans high, standing on the Rock it self, between the five Windows that give Light to the *Pagod*. On the right side of the Door there are some unknown Letters worn with Age,^{38a} as is all the rest of the Work. In this Place on the sides, besides several small Figures, there are two vast Statues of Giants standing,³⁹ above twenty five Spans high ; shewing their right Hands open, and holding a Garment in the left, on their Heads the same Caps, and in their Ears Pendants after the *Indian* Fashion.

At the Entrance of the great Gate of the *Pagod*, which is fifteen Spans high, and ten in breadth, there are on the Right four Statues standing, one of which is a Woman holding a Flower in her Hand ; and twelve other less, some sitting and some standing, with their Hands on their Breasts, and something in them. On the left are four other Statues, two whereof are Women, with large Rings about their Ancles of the same Stone, and sixteen little Statues on their sides, some sitting, some standing, and some with their Hands on their Breasts, as was said before. Over the said Door there are other two great ones, and as many opposite to them, with three little ones standing. On the left Hand within is another Inscription in the same Character ;^{39a} Over the Arch of this Door is a Window forty Spans wide, which is the width of the *Pagod*, with a Stone like an Architrave in the middle, supported on the inside by two Octangular Pillars.

The *Pagod* is Arch'd, forty Spans in breadth, and one Hundred in length, and rounded at the end, besides the four Columns at the Entrance, there are thirty more within, which divide it into three Isles ; seventeen of them have Capitals, and Figures of Elephants on them, the rest are Octangular and Plain. The space between the Columns and the Rock, that is, the breadth of the side Isles⁴⁰ is six Spans. At the end of the *Pagod*, there is a sort of round *Cupola*, thirty Spans high, and sixteen of my Paces about, cut in the same Rock, but not hollow within. I believe it serv'd for some use, which we being Ignorant of the ancient Customs of those Times cannot guess at. I know not what Judgment *Portuguese* Authors make of it, because their Books are scarce at *Naples* ; but they it is certain are well acquainted with it, the Viceroy's themselves sometimes coming from *Goa* to see it ; yet it is most likely they could never⁴¹ discover the Truth.

All that has been hitherto Describ'd is Cut in the very Rock, without any Addition to the Statues, or any thing that may be parted. But on the Floor of the *Pagod* there are several hew'd Stones, which perhaps serv'd for Steps to some Structure.



Coming out of the *Pagod*, and ascending fifteen Steps, all cut in the Rock, I found two Cisterns of Rain-Water, good to Drink ; and as many Steps above that, a Grott sixteen Spans square, and a great one further on with much Water standing in it. Mounting twenty Spaces higher, I found another Grott twenty Spans square, which led to another of the same Dimensions, and that into one of twelve. In the first was a rising Window with Steps to it cut in the Rock, with two Columns near a small Cistern.

At a small distance from these Grotts is another *Pagod*,⁴² with a handsome plain Place before it, and little Walls about to sit down, and a Cistern in the middle. Five Doors cut in the Rock lead into the first Arch ; and between them are four Octangular Pillars ; all but the middle Door are two Spans above the Ground. On the sides of this Arch, whose length is the breadth of the *Pagod*, that is, eight Spans,⁴³ there are on the left several Statues sitting, like those above mention'd, and others on the right standing. All about the Frontispiece there are many sitting and standing, no way different from the rest already Describ'd. Then there are three Doors to the *Pagod*, that in the middle twelve Spans high, and six in breadth, the two on the sides ten Spans high, and four broad. The *Pagod* is sixty Spans square, no way proportionable, being but twelve Spans high. On both the sides, and over the Entrance there are above 400 Figures great and small carv'd, some sitting, some standing, like those before spoke of ; but two on the right bigger than the rest are standing, as is that in the middle of the Frontispiece, which is of the biggest Idol ; and another on the left in the same Posture ; but all worn with Age, which destroys every thing. On both sides there are two Grotts fourteen Spans square, with a low Wall within two Spans above the Ground.

Going up ten Steps further Northward is a Grott, and within that another less. On the right is another like it, with another little on within it, in which is a low Wall like those before mention'd. The great one is about twenty Spans in length, and ten in breadth ; the other ten square, and all of them with small Cisterns. On the right side is another of the same bigness, with two small Pillars before it, two little Grotts, and three Cisterns, one on the right, and two on the left ; and another adjoining to it, with another within it, and a Cistern of the same Dimensions of the other. It is likely these were the Dwellings of the Priests of the *Pagod*, who there led a penitential Life, as it were in a *Pagan Thebaida*.

Descending from that great height, fifteen Steps cut in the Rock, there is a little *Pagod*, with a Porch before it thirty Foot square, which leads into it through three Doors, between which there are two square Pilasters. On the left Hand there are four

Statues ; two sitting, and two less in the middle standing. On the right Hand a little open Grott, and another *Pagod*, with a Cistern before it, the way into which is first, through a Door ten Spans in height, and six in breadth, into a Room twenty Spans square ; which has on the right another very dark Room twelve Spans square, which makes the *Pagod* somewhat Dark. In the midst whereof is a round *Cupola* of one solid Piece, fifteen Spans high, which is the height of the *Pagod*. Descending fifty upright Steps, there is a plain Space cut in the Rock, which is not very hard, and eight Octangular Columns twelve Spans high, which leave nine Intervals to ascend five Steps that lead into an Arch. In this Place on the left side, which is ten Spans, is a great Idol sitting Bareheaded ; two other great Statues standing, and some small ones ; on the right side two other Statues sitting, and two standing, besides many little ones about them. Then the way into the *Pagod* is through three Doors, twelve Spans in height, and six in breadth with two Windows over them. The *Pagod* is 100 Spans in length, fifty in breadth, and ten in height. About it runs an Arch eight Spans broad, with ten square Columns. Here are four Rooms, or Grotts, twelve Foot square ; besides seven in the Front, and left side of the *Pagod*, where the Cistern is ; all which I suppos'd to be Rooms for the Priests of the Temple. In the *Niche* of it, which is ten Foot square, is a great Idol sitting, with two Statues standing, and another sitting on the left, by which also there are two Statues standing, and several small Figures in half Relief about it. Ascending ten Spans over against it is a little Grott, supported by two small Columns, ten Spans high. There is a Door ten Spans high, and four in breadth out of it into a Room, or Grott sixteen Spans square, and thence into another of twelve, where there is a large Idol sitting, holding his Hands on his Breast.

Then descending twenty Steps there is a plain Space, whence four Steps on the left lead up into an Arch, where there are four Pilasters twelve Spans high, the Distances between which are the way into three little Rooms cut in the Rock. Twenty Steps lower there are other Grotts cut in the Rock, with small Cisterns, but for what use cannot be imagin'd unless we suppose all these Cavities were Dwellings of the Idolaters. It is only reported, That this wonderful Work was made with a vast Expence, by *Alexander* the Great, who was of the same Religion.

Descending from the high Rock, I mounted a Horse-back, with a good Stomach, having fasted that Day against my Will, and made haste away to satisfy Hunger. By the way I saw abundance of Monkeys, and Apes, and being about to kill one, the Pagan pray'd me not to Hurt them. Near the Road were two Palm-trees, rising out of the Trunk of one great Tree five⁴⁴ Spans, and spreading abroad their fruitful Branches,



Near the Village of *Canarin*, which gives its Name to the *Pagod* here describ'd, is a Rock 100 Paces about, with several Grotts and Cisterns under it, which might formerly be Dwellings ; the antient Gentils affecting to have their Habitations in Rocks, to save the Expence of Materials in Building. On the East side before the largest Grott is a great Idol sitting, with his Hands a-cross on his Legs.

Returning to *Deins*, I met *F. Edward* of *St. Antony* walking. He instead of getting me something to Eat, began to Discourse after an odd manner ; inquiring concerning Particulars of the *Pagod* ; but I left him to Prate by himself, telling him it was not time to Talk upon an empty Belly. Alighting, and going up to my Chamber, the first thing I said to the Servant of the House, was to ask him, Whether there was any thing to Eat. He told me there was none ; and bidding him go fetch me a little Bread at least, he set before me a small Loaf, with the same Citron Peels cover'd with Pismires, these Vermin leaving nothing untouch'd in *India* ; for which reason the *Indians*, to save some Preserves, set them under⁴⁵ a Table, whose Feet are in wooden Bowls full of Water,⁴⁶ to keep them off. I made but two Mouth-fulls of the Bread ; yet had not the Courage to do so by the sweet Meat, which I fancy was made when first Preserving was invented ; and therefore I bid the Servant keep that Rarity from the Pismires, against his Master had some other Stranger to Entertain. The worst of it was, the wretched Village afforded nothing for Mony to satisfy⁴⁷ Hunger, and therefore being spent with Weariness and Fasting, I lay down on the Bed, expecting Supper. *F. Edward* in the mean while, having walk'd about a long time, without thinking of me ; at length, two Hours and a half after it was Night,⁴⁸ came to the dark Room. I hearing a Noise between Sleeping and Waking, and not seeing who it was, ask'd, Who was there, and he very soberly answer'd Truly, Sir, I did not think you were here (tho' we talk'd⁴⁹ together when I came into the Village) and being told I had Eaten nothing but a little Bread, he order'd the Cloth to be laid. This Word made me recover my faint Spirits,⁵⁰ when I saw two Plates of small fry'd Fishes appear, and that which had the least was set before me, the other with the larger before the Father. I was twice about⁵¹ changing Plates with him, but Modesty prevail'd, and I arm'd my self with Patience. After Supper *F. Edward* kept me up till Midnight, with a Thousand idle Tales, not satisfy'd that he had spent three Hours in needless Chat, with the Peasants ; and I having given him the Hearing against my Will, at last fell a Sleep without making any Answer. When I awak'd, finding he was gone. I stripp'd a pace, and went to Bed, quite spent with Hunger and Weariness, wishing for the next Day, that I might fly from that wretched Place,

The Island *Salzete*, in which the aforesaid *Pagod* is seated, *Salzete Island.* is about seventy Miles in compass, twenty in length, and fifteen in breadth. Being very low, it is cut by several Channels running in from the Sea ; but there are high Mountains in it cover'd with Trees. The Soil is very fruitful, and produces abundance of Sugar-Canes, Rice, and Fruit ; such as *Mangos*, *Cocos*, *Transolins*,⁵² *Giaccccharas*,⁵³ *Tamarinds*, *Ananas*,⁵⁴ *Papais*,⁵⁵ and other Sorts, which shall be describ'd elsewhere. There are in it several Villages of Poor wretched *Gentils*, *Moors*, and Christians, Living in Houses Built with Wattles crusted over with Mud, and cover'd with Straw, or Palm-tree Leaves. They go Naked, both Men and Women covering their Privities with a Clout, and their Breasts with another, or else with a short Jerkin that does not reach below the Navel, leaving the Arms, Thighs, and Legs bare. On their Arms they wear Bracelets of Silver and Glass, and thick Silver Rings about the Legs. The Peasants are worse than Vassals to the Lords of the Villages ; for they are bound to Till the Land, or to Farm as much as may put them in a Condition to Pay the Landlord ; thus like Slaves⁵⁶ they fly from one Village to another, and⁵⁶ their Landlords bring them back by force. They generally Pay for their Land, four, six, or twelve *Morais* of Rice, so call'd when the Husk is off, and *Vate*⁵⁷ when it is on, which is the way they usually deliver it. A *morais* is 25 *Paras*, and the *Para* 24 Pounds *Spanish* ; Measures the *Portuguese* use for Provisions, as they do the *Covedo*,⁵⁸ for long Measure.⁵⁹ If the Peasants take the Land to Till in the Place of their Abode, they Pay no other Duty to King or Landlord (tho' some Exact some Days of personal Service) ; but those that hold in Fee, Pay an Imposition according to what they are worth⁶⁰ every four Months to the Kings Factors or Treasures, residing in all the Northern Cities. These Villages are given in Fee to Soldiers who have Serv'd long ; or to other Persons that have well deserv'd of the Crown, for three Lives, after which they generally endeavour to Renew ; but to the Church they are given for ever.

Besides so many Villages, there are in this Island several *Bombaim.* Places of Consequence ; and among the rest the City and Fortress of *Bombaim*,⁶¹ which is several Miles about. It is parted from *Salzete* by a Channel,⁶² which at low Water is Fordable. This Island was given by the King of *Portugal*, in Dower to Queen *Catherine of England*, and accordingly that King has been Possess'd of it, ever since the Year 1662.⁶³ There are also in *Salzete* the Forts of *Bandora*,⁶⁴ and *Versava*⁶⁵ with their Villages ; as also *Tana*, about which there are five small Forts garrison'd and furnish'd with Cannon. The Country, tho' open, is excellent good for *India*, and has three Monasteries of *Dominicans*, *Augustinians* and *Recolets*. It is famous for Calicoes,⁶⁶ no Place in the *Portuguese* Dominions exceeding it



Tana. in this Particular, even for Table Service.⁶⁷ Eight Years since one Brother kill'd another at *Tana*, about the Possession of a Village. The *Jesuits* are Possess'd of the best part of this Island of *Salzete*, having almost all the Point that looks towards the East, and the Channel of *Bazaim*; and it is reported for a certain Truth, that they have more Revenues in India, than the King of *Portugal*.

Jo. Bapt.
Nicol. Hist.
p. 3. Verb.
Bazaim.

From *Bazaim* to *Tana*, and from *Tana* to *Bombaim* runs a Channel of Salt Water, in some Places half a Mile over, in others more or less; and because near *Goadel*,⁶⁸ it runs through the midst of a Rock, the *Portugueses* generally say, That *Alexander* the Great, coming, as some will have it, several times to *Bazaim*, caused the Rock to be cut through to give a Passage to the Water;^{68a} and that it was he who had the neighbouring *Pagod* of the Elephant⁶⁹ cut out of the solid Rock.

Tuesday 15th, as soon as ever Day began to appear I set out. Coming to *Gormandel*, I found no Boat to carry me over to *Bazaim*, and going further, I saw one setting out; therefore running down to the Shore, I made Signs to the *Moors* and *Gentils* in it to come back, and take me Aboard, which they refusing, rather than be left to endure more Hardship on the Shore, I made use of the *Portuguese* Authority, making as if I would Fire at them with my Gun, which they perceiving, came about to take me up. I went over to *Bazaim*, and⁷⁰ being ask'd by the Father's Visitor, and Prior how *F. Edward* had treated me, I answer'd their Recommendation had but an ill Effect; and they desiring to hear all Particulars, I took out my Pocket Book, and Read to them all that has been here said concerning *F. Edward's* ill Usage. The Fathers Laugh'd heartily, but were inwardly much Displeas'd that his extravagant Behaviour should blemish the Reputation of the *Portuguese* Civility.

Wednesday 16th, the Count *de Villa Verde*, Viceroy of India,⁷¹ Sailing by with four great Ships, and ten small ones towards *Diu*, visiting the Northern Coast, the City saluted him with all its Cannon. He answer'd with seven Guns, and the City again fir'd round.⁷² By the way he had gain'd a Victory over the *Arabs* of *Mascate*,⁷³ after this manner. These Barbarians discovering the *Portuguese* Ships; stranded three of their Vessels in the Bay and River of *Zanghisara*,⁷⁴ being in the Territory of *Savagi*, and carrying off in the Night what was most Valuable in two of them, fortify'd the third, planting Cannon on the Shore to defend it. The *Portugueses* could not Attack them on the same Day, because it was late; but the next Morning, being the 25th of *January*, fell on, and whilst the Fire set to them by the *Arabs* themselves Burn'd the other two Vessels, they run in with eight Long-Boats full of Men, because the great Ships could not come up, and after a long Fight, and much Blood spilt in the Attack of the third Vessel,

and *Arabs* on the Shore, they Boarded, and made themselves Masters of her, cutting in Pieces some Hundred of Barbarians. They took in her 14000 *Roupies*, and thirty Pieces of Cannon. Only four *Portugueses* were kill'd in the Action, and twenty wounded ; and so great a Number of the Enemy, that the River and Shore were all dy'd with their Blood.

The return of some small Vessels that went to carry Refreshments to the Viceroy, brought us certain Intelligence of the Murder of *Antony Machado de Brito*,⁷⁵ Admiral of the *Portuguese* Fleet, which hapned on the 30th of *December*, 1694. after he had behav'd himself with unparallell'd Bravery against his Enemies. His sharp Tongue had gain'd him the ill Will of almost all the Gentry of *Goa*, and along the Coast, but more particularly of the Family of *Melo*,⁷⁶ which was powerful in Kindred, and great by Birth. His Affronts becoming insupportable, they conspir'd to the Number of fifty to Murder him, and having agreed on the Time, Place, and Manner of Executing their Design, they made several Loop-Holes in the Houses of the Quarter and Parish of *St. Peter*,⁷⁷ that they might Shoot him with more Safety. The General, or rather Admiral⁷⁸ perswading himself, that Gentlemen could not harbour Thoughts of taking an ungenerous Revenge, tho' warn'd to be upon his Guard, because there were treacherous Practices against him, would never admit any Soldiers to attend him, and Particularly two Captains that were willing to share in his Dangers. Thus being carry'd in a *Palankine* alone, only with one Black that carry'd his Umbrella, a Shot was made at him from a House,⁷⁹ which giving him a slight Wound, he leap'd out of the *Palankine*, and taking the Snuff he held betwixt his Fingers, said, *Who is it you aim at?* *Tristan de Melo* at these Words, coming out of his House, answer'd, *At you*, and fir'd a Blunderbus upon him. He with an undaunted Courage fended it with his Cloak, and bowing his Body ; then drawing his Sword, and falling on his Enemy, he struck him five times, but to no Purpose, because he had on a Coat of Mail ; whereupon he Cleft his Head, and with a back Stroak cut him over the Face, which made him fall. Then taking him by the Hair, he set his Feet on him, and was going to run his Sword into his Breast ; but *Tristan* begging his Life, he generously Granted it ; saying he would not imbrew his Hands in such base Blood. In the mean while, out came *Tristan's* Son, and a *Mulatto*⁸¹ (so they call those that are got between Blacks and Whites) and Firing two Blunderbus's,⁸² lodg'd several Bullets in the Admiral's⁸³ Breast, breaking in pieces the Cross he wore as a Badge of Knighthood, but still he stood, and defended himself ; when a Slave came up, and run him into the Side with a Javelin.⁸⁴ Nor did he go unpunished, for the General with a back Stroak ripp'd open his Belly, whereof he Dy'd at Night. *Machado* being ready to

A barbarous Murder.



Expire, drew near to the *Palankine*, and setting his Peruke to rights the best he could, laid himself in it. The Murderers fearing he might yet Live, one of them who was a Priest, came with a Blunderbuss in his Hand to make an End of him ; but seeing him ready to breath out his Soul, ask'd whether he would make his Confession. The Admiral call'd him *Jew*, and bid him go about his Business. Afterwards a *Dominican*⁸⁵ coming to him, he gave Signs of Repentance, and grasping his Hands, Dy'd with these Words, *The Blood of Christ save me*. They found in his Breast about 30 Bullets ; whereupon People admiring his Valour, said, He must need have more vital Spirits than other Mortals, since there must go so much to the killing of him. The Soldiers of the Fleet, who were most of them Aboard,⁸⁶ hearing so many Shot, and afterwards that their Admiral was kill'd, ran to the Place, and had⁸⁷ taken just Revenge upon *Tristan de Melo*, who was carrying⁸⁸ by two blacks to the Archbishops, had not a Judge stopp'd them to gain Time for *Tristan* to Escape, cry'd out to them, In the King's Name to Stand. This hapned, because the Admiral's ill Tongue, as was said, had gain'd him many Enemies.⁸⁹ However, the Judge was Imprison'd some time after. *Machado* was generally lamented, and Particularly by Me, who having Travell'd with him, in 1689, from *Madrid* to *Genoa*, and receiv'd many Civilities from him, expected still greater in *India*. He was the Terror of the *Moors* and *Arabs*, and kept in Awe several Thousands of Vagabond Soldiers, who having Rebell'd in the *Mogul's Dominions*, threatned to Plunder the *Portuguese* Dominions. He gain'd many Victories over the Fleet of the *Arabs* of *Mascale*, and the most considerable of them was in the Bay of *Suratte*, in *April* 1694, when with only three Ships he Fought fourteen *Arabs* a whole Day ; and not so satisfy'd cast Anchor at Night, to renew the Battle the next Day ; but found the *Arabs* had stole away, with the Loss of some Hundreds of Men, and several of their Ships disabled. Several Boats full of *French*, *English* and *Dutch*, went out to Sea to see this Fight, because it hapned opposite to *Damam*.

Thursday 17th, we went with *F. Francis*, to Divert us out of Town ;⁹⁰ and on *Friday* 18th, I saw a good Procession in *Bazaim*, and heard a Sermon in our Church.



CHAPTER V

THE AUTHOR'S VOYAGE TO GOA.

Saturday 19th, the Convoy being ready to Sail, I caus'd my Baggage to be put Aboard a Vessel of War they there call a *Manchuca*,¹ Aboard which, Nuno d' Acuna, the Captain of it very Civilly gave me my Passage. Sunday 20th, I heard Mass, and a Sermon in the *Jesuits* Church, and then went with the Procession of the Holy Cross that was going² to the Church of St. *Augustin*, whence it set out the Day before. Monday 21st, the Fleet Sail'd an Hour before Day. It consisted of thirty six *Parangas*,³ two Galiots which were Admiral and Vice-Admiral, and four *Manchucas* of War. These *Manchucas* had such a Main Sail as the *Leutis* of *Trapani*,⁴ in the Kingdom of *Sicily*,⁵ 12 Oars, and four small Guns, with fifteen *Portuguese* Soldiers, the aforesaid Captain Nuno's Company being distributed Aboard them. The North, or Northwest Wind prevails almost all the Year in those Seas, so that it being seldom Fair for *Goa*, we made but little way. After eighteen Miles Sailing, we pass'd by the Island and Fort of *Bombaim*, seated on the Point of the Island of *Salzete*, being about nine Miles in length, and little less in breadth. Nine Miles further, I saw another small Island, or Rock as big as *Nisida*, at *Naples*; and on it a Fort, with some Dwellings of *Savagis*, who being at War with the Great *Mogul*, are continually in Action against the *Sydi*,⁶ and Garrison of the Fort on the Continent. This *Sydi* is a Black Subject to the Great *Mogul*, who, has given him the Government of the Country between *Bombaim* and *Chaul*, to defend it against the Invasions of *Savagi*, for which purpose he maintains 2000 Horse and Foot at his own Cost. These two Forts in the Island, and on the Continent are call'd *Undrin*,⁶ and *Canderin*,⁷

Tuesday 22nd, after Sailing nine Miles further, we Anchor'd *Chaul City*. opposite to the City and Fortress of *Chaul*. It is seated on a Plain, six Miles from the Sea, on the Bank of a River,⁸ which at Flood will carry any Ships up to the City. It is enclos'd with good Walls, and other Works, and furnish'd with excellent Cannon. A Fort call'd *El Morro*,⁹ secures the Entrance of the Harbour, being Built by the *Portuguese*, in the Year 1520, on the Hill by their General *Sequeira*,¹⁰ with leave of the Tyrant *Nizzamaluc*;¹¹ who granted it upon Condition they should bring him over three hundred Horses at reasonable Rates out of *Persia*, or *Arabia*, because of the Scarcity of them there was in *India*, to Serve him in his Wars against *Hidalcan*.¹² *Jassi*,¹³ Governour of *Diu*, hearing what the *Portuguese* were doing, sent fifty Sail to Obstruct the Building of the Fort, which *Sequeira* by his Industry had already made Tenable. The Fleets had several

Mall. desc.
de l'Univ.
t. 2. p. 55.

Maff. Hist.
Ind. lib. 8.
pag. 184.
lit. D.



Engagements, but always with Loss to the *Turks*, so that at last they went back Disabled. Afterwards the *Portuguese* made themselves Masters of the City with Ease. Its Territory does not Extend above six Miles in length ; on the South it borders on *Savagi*, and on the North with another Fort belonging to the *Sydi*.

Wednesday 23rd, it was late before we Sail'd, waiting for some Vessels of *Chaul* ; and the Wind failing, made but little way. The Calm continu'd *Thursday* 24th, and we were oblig'd to lie close by the Coast of *Savagi*, who is a mortal Enemy¹⁴ to the *Portuguese*. This *Savagi*, whom his Subjects call *Raja*, which signifies petty King, is so Powerful, that he maintains War at one and the same time with the Great *Mogul*, and the *Portugueses*. He brings into the Field 50000 Horse, and as many, or more Foot, much better Soldiers than the *Moguls* ; for they Live a Day upon a piece of dry Bread, and the *Mogul's* will March at their Ease, carrying their Women, abundance of Provisions, and Tents, so that their Army looks like a moving City. The *Raja*, as to his Religion is an Idolater, as are most of his Subjects. All the Coast from *Chaul* to *Goa*, for the space of 250 Miles belongs to him, and from thence to *Visapor*,¹⁵ he has several Forts, most of them among inaccessible Mountains, besides Cities and Towns,¹⁶ defended both by Art and Nature.

Savagi, or
Ragia.

This Prince's Dominion is but of a late Date, for it began in *Savagi's* Father,¹⁷ to whom succeeded *Sambagi*,¹⁸ his Eldest Son, who was afterwards kill'd in Battle by the Great *Mogul's* General, and so *Ramrao*¹⁹ now Reigning, ascended the Throne. *Savagi* first rais'd his Fortune by Serving under the King of *Golconda* ;²⁰ then having gather'd vast Wealth, and scouring the Country with a great Number of Men like an Out-Law, he seiz'd some Places belonging to the King of *Visapor*, and fortifying themselves in them among the Mountains, at length gather'd a mighty Army, then making War on the *Mogul*, the *Portugueses*, and other Princes his Neighbours, he usurp'd all he now stands Possess'd of. They say he was Born in *Tana*,²¹ a Subject of the King of *Portugal*, and kept Shop there. But *Ramrao* pretends he is Descended from *Rajapours*,²² and endeavours daily to enlarge his Dominions, along the Coast of *Undrin*, and *Candrin*, as far as the Bay of *Galas*,²³ besides what he has up the Land. His Subjects are Robbers both by Sea and Land, that being the Pay he allows them, and make it dangerous Sailing along that Coast, so that it is not to be done without a good Convoy ; for being²⁴ to pass by their Forts, they run out in small Boats well Man'd, and Rob Friends and Foes, because, as has been said, their King gives them leave. Nor is the Voyage safe on Account of the *Malabars*,²⁵

These are Pyrates of several Nations, as *Moors, Gentils, Malabars, Jews*, and Christians, and fall upon all they meet with a great number of Boats full of Men. Their large Country reaches from Mount *Delhi*,²⁶ (bordering on the Kingdom of *Canara*, ever govern'd by a Queen, and never by a Man) to *Madrastapatan*,²⁷ a considerable City and Fort. They Live under several Monarchs, among which the most Powerful is the Emperor *Zamori*,²⁸ and the King's of *Tanor*,²⁹ *Porca*,³⁰ and others. These People take poor Passengers, and lest they should have swallow'd their Gold, tho' they have no need of it,³¹ give them a Potion, which makes them Digest all they have in their Bodies, which done, they search the stinking Excrements to find the precious Metal. I was very much afraid of the *Malabar* Receipt,³² having never taken any Purge, and therefore thought best to expect³³ the Convoy.

About Sun-set, the North-west Wind freshned, and brought us in sight of *Dabul*.³⁴ This City is seated six Miles from the Sea, after the same manner as *Chaul*, and eight Miles from it; both in the Kingdom of *Decan*. The *Portugueses* took it under their General *Almeida*,³⁵ from *Hidalcan*, who Reign'd at *Goa*, in the Year 1508, burning the City, and putting the *Turkish*³⁶ Garrison to the Sword. Now it is Subject to *Savagi*.

Dabul
City.
Maillet.
desc. de
l'Univers.
Tom. 2.
p. 55.
Maff. Hist.
Ind.
l. 4. p. 9.
lit. A.

Friday 25th, the same Wind continuing, we came in sight of the Fort of *Visapor*, in which River³⁷ the Viceroy Burnt the three *Arab* Vessels before-mention'd. Then we pass'd by *Lambuna*,³⁸ and the Fort of *Maliandi*,³⁹ belonging to *Savagi*, and after Mid-night the *Ysleos-quernados*,⁴⁰ which are three Rocks, 36 Miles from *Goa*.

The Wind freshning all Night, on Saturday 26th, at break of Day, we came to an Anchor in our Port, having Sail'd 280 Miles from *Chaul*. Having put my Baggage into a Boat call'd a *Ballon*,⁴¹ to carry it up the Channel to *Goa*, I met two *Ballons* of the Custom-House coming to visit that I was in; but having been fore-warn'd to write a Superscription⁴² upon one of my Parcels for *F. Salvador Galli*,⁴³ a *Milanese Theatin*,⁴⁴ and Superior of the Monastery of *Goa*, they went away. Being come to the City, I caus'd my Equipage to be carry'd to the Monastery, where I was Courteously receiv'd by the said Father.



CHAPTER VI

THE DESCRIPTION OF THE CITY GOA, AND ITS
DELIGHTFUL CHANNEL.

Goa City.

Thevenot
voyage des
Indes. c. 3.

Goa is seated in the Latitude of fifteen Degrees, and twenty Minutes, and 104 of Longitude,¹ in an Island nine Leagues about in the River *Mandova*,² which six Miles below it falls into the Sea. It stretches two Miles in length along the Channel upon uneven Ground ; being but half a Mile broad. It is under the Torrid Zone, which the Antients thought Inhabitable,³ by reason of the excessive Heat of the Sun ; but Providence, which has dispos'd all Things in the best manner, has qualify'd it with continual Rains, which fall so plentifully from *June*, till *September*, or *October*, that the great Floods dam up the Harbour, and obstruct Navigation ; besides the Skies being darkned whole Weeks with the thick Clouds. When the Rains cease at Sun-rising, the Heat is intollerable ; and therefore it is most violent in *April*, and *May*, when the Sun is in the Zenith, and the Rains are not yet begun.

Alfonso de Albuquerque,⁴ took Goa from *Hidalcán*, without Blood-shed, in the Year 1508,^{4a} a *Dominican* Father setting up the Standard of our Holy Faith. *Hidalcán* afterwards Retook the City, but in 1510, *Albuquerque* recover'd it again, with the Slaughter of 7000 Barbarians, and Built a Fort there, as he did at *Malaca*, which was lost in 1641.⁵ Then considering the goodness of the Country, and commodious Situation of the Place, he constituted it the Metropolis of the *Portuguese* Empire in *India*. To Establish his Master King *Emanuel*⁶ in the Possession, by gaining the Love of the Subjects, he moderated the Tribute they paid to *Hidalcán* ; and to Breed up Soldiers for the Wars, he contriv'd that the *Indian* Maids should be Baptiz'd, and Marry'd to the *Portugueses* ; that the *Indians* might be united to his Nation by Affinity, and there might be no need of bringing fresh Supplies⁷ still out of *Portugal*, to the Depopulating the Kingdom. Goa, the Center of all the *Portuguese* Conquests, grew in Wealth and Renown, being become the Key of all the Trade of the East, and the chief Mart of *India*. This plainly appears by the compass of its Walls, which Extend full four Leagues, with good Bastions, and Redoubts ; which from the Church of the *Madre de Deos*,⁸ or the Mother of God, run along for twelve Miles to the Powder-House,⁹ passing by the Castles of *St. Blase*, and *St. James* ;¹⁰ a Work of a vast Expence ; as are the others next the Channel, which divides the Dominion of the *Mogul*, from that of *Portugal*, beginning at Fort *St. Thomas*, and ending three Miles off, at that of *St. Christopher*. It may be objected that these last Fortifications, were rais'd to defend the Borders,

as is true, but the first Walls were made to no other purpose but to defend, and inclose the City, as the Marquiss *de Villa Verde*, the Viceroy inform'd me, when I enquir'd into it, thinking that City did not stand in need of such large Walls. But it is certain the City is not now what it was formerly ; for the great Losses the *Portugueses* sustain'd, whilst their Forces were employ'd in War at home, made their Trade decline, and impair'd the Wealth and Grandeur of the City to such a degree, that it was reduc'd to a miserable Condition.

The Houses are the best in India,^{10a} but at present it does not contain above 20000 Inhabitants of several Nations, Habits, and Religious. There are fewest of the *Portugueses*, who go over with Employments, and then Marry and settle there ; because the *Indian* Women, by reason of the ill Qualities of those Born in *India*, chuse rather to Marry a poor *Portuguese* Soldier, than a rich Country Man of their own, tho' Born of *Portuguese* Parents. The *Mestizos* are more numerous ; and those are so call'd that are Born of *Portuguese* Men, and *Brachman* Women, whom they marry'd after reducing *Goa* ; and tho' the *Canarine* Women were Black, yet marrying Whites, their Race by degrees became lighter Colour'd. About the fourth Part of the People are *Mulattas*, that is, Born of Whites and Blacks.

The *Canarines*¹¹ are¹² as black as *Ethiopians*, but have long Hair, and good Faces. Many of them, both in *Goa*, and the Islands are Priests, Lawyers, Attorneys, Scriveners, and Solicitors, and very Diligent in the Service of their Masters. They are Descended from several Generations¹³ of Gentils, and according to their Nobility, or Meanness,¹⁴ they continue their Customs. Most of them are the Off-spring of *Brachmans*, *Banienes*, and *Charados*,¹⁵ and these have good clear Understandings, being apt to Learn all Sciences, Sharp-witted, Ingenious, and Ready, and therefore every Body endeavours to have some of them for their Servants. On the contrary, those that are of low Extraction, as the *Langottis*, are the very Reverse of the Others. All *Asia* does not afford greater Thieves and Ruffians, or more faithless ill¹⁶ Christians than they are. They go Naked, covering only their Privities with a Clout, which they call *Langoti*,¹⁷ and passing betwixt their Thighs, is ty'd behind with a Cord hanging down from the Waste. These Till the Land, Fish, Row, carry *Andoras*, and follow such mean Employments ; but, as was said, they are so addicted to Thieving, and do it so Dexterously, that it is almost impossible to Escape them. Were it for the Love of God they led so miserable a Life, they would be accounted living Saints. They Sleep naked Day and Night on the bare Ground ; they Feed on a little Rice swimming in the Dish ; never tasting Bread as long as they Live, unless they be extreamly Sick. All

Inhabitants
of Goa.

Canarines.



this proceeds from their Laziness, for no sooner have they got as much Rice as will keep them a Week, but they give over Work, living Idly as long as that lasts.

The *Portugueses* tell us, That these *Canarines*, when they were first discover'd, went to Advise with their Idols, that is, the Devil, to know what they were to do with the new People that had subd'd them, and receiv'd for an Answer, that they were not able to deal with them by open Force, and therefore pretending not to understand the impertinent *Portuguese*, they should give them Water when they ask'd for Bread, and Rice when they demanded Wine. Experience soon shew'd how frivolous the Advice was ; for the *Portugueses* readily found the way to cure them of their Stupidity, taking a *Bamboo*, which is a very hard Cane in *India*, and beating them so severely, that afterwards they flew at every beck. And whilst I was at *Goa*, I perceiv'd the aforesaid Cane perform'd Wonders ; for being beaten, they understood a Man's thoughts and serv'd readily, but to give them fair Words was time lost. Beating is so agreeable to these Wretches, that it makes up a part of their amorous Delight ; for when they Marry, the Couple lies down upon their hard Bed, and the Kindred and Friends come and thrash them,¹⁸ shewing them so much of this brutal Kindness, that they are unfit for any business for some time.

Blacks.

Most of the Citizens and Merchants of *Goa*, are *Idolaters* and *Mahometans*, who live in a quarter of the Town apart, and without any publick use of their Religion. We shall speak of them both at large hereafter. There are also abundance of *Cafres* and Blacks ; for there are *Portugueses* that keep thirty, or forty, and the least six or twelve ; to carry their Umbrella, and *Andora*, and other mean Employments ; nor are they at any other charge to keep them, but a Dish of Rice at Noon,¹⁹ and another at Night ; for they have no other Garments but what they brought out of their Mothers Wombs. These Slaves are carry'd to sell at *Goa*, and all along the *Portuguese* Towns,²⁰ by the Company's Ships belonging to *Lisborn* and *India*, who buy them at *Monbaza*, *Mozambique*, *Zofala*,²¹ and other Parts along the Coast of *Africk* ; for those Nations being at War among themselves, take Slaves on both sides, whom they afterwards sell to the *Portuguese*. There are others whom their Parents out of meer want sell, for only a *Zecchine* ; and others who in despair, Barbarously sell themselves. There would be abundance of this last sort, did not they foolishly conceit,²² that at *Goa* they make Powder of them. They being very cheap, that is, fifteen or twenty Crowns of *Naples* a Head, it is no wonder there should be such numbers of them, and that the very Vintners keep them to sell their Wine ; besides the *Canarines* they have for other uses. As to their Religion they

are Idolaters, but are easily induc'd to embrace the Catholick Faith, there being no need of many persuasions, for they presently yield, and readily consent to be Baptiz'd. On the contrary, those of the Coast of *Africk* opposite to *Spain* are perverse. There are some of them who besides eating one another, when it Thunders, shoot Arrows towards Heaven, brutishly challenging God to fight with them.

But those Blacks we speak of, tho' of an ill aspect, have some of them²³ such a noble and genteel Disposition, that it were a Blessing that every *European* Gentleman were like them. *D. Francisco de Taverno*, Earl of *Alvor*,²⁴ who was afterwards Vice-Roy of *India*, being Governor of *Angola*,²⁵ the Son of a Neighbouring King, came once to visit him, and understanding that the *Portugueses* were precise in matter of Compliments, and that he should be receiv'd standing, as was accordingly done, he took along with him two Slaves well instructed what they were to do. Being come into the Governor's Room, and seeing no Chair brought him, he caus'd his two Slaves to squat down and sate upon them. The *Portuguese* admir'd the *Cafres* Ingenuity, and presently order'd Chairs to be brought. After the visit the two Slaves stay'd in the Count's House ; and their Master being told of it by the Count's Servants, that he might call them away, he answer'd, he did not use²⁶ to carry away the Chairs he sate on.

A genteel
Action of
a Black.

In the same Kingdom of *Angola*, two Brothers of the King *de las Pedras* being made Prisoners by the *Portugueses*, were sent to *Lisbon*, where in a visit they made to the Marquis of *Marialva* seeing no Chairs were brought them ; they drew them themselves and sate down, telling the Marquis, that he was a Marquis, and they Princes.

As their Princes and Gentry are endued with Generous and noble Thoughts, so the Commonalty are Couragious, and Cunning,²⁷ for they with poor Weapons overcome Elephants, and the fiercest Lions. To kill the first of these they make a narrow Path, along which they by means of several contrivances drive the Beast, and then dexterously wound it with a Javelin from off a Tree. When it has bleed to Death and falls, all the Inhabitants of the neighbouring Village, resort to the place, and live there in Tents till they have eaten all the Flesh. Others finding the Elephant lying on the Ground, get upon him, and Stab him with a long Dagger, holding fast upon him till he is dead, which cannot be done without much Courage. They kill the Lions for sport ; for when they see one astray in the Woods, one of them advances with two small Cudgels in his Hand, and clapping one of them into the Lions Paw, plays with the other : In the mean while the next Black to him very dextrously takes the Beast by the Testicles, and then they beat him to death. So when they would have a Lion quit a

Killing of
Elephants
and Lions.



Inhuman
Blacks.

Cow he has seiz'd, they draw near, and saluting him after the same manner as is us'd in *Africk*, to Persons of the greatest Note ; that is, lying down on their side, holding up one Foot, and at the same time making a Noise with Hands and Mouth. This was generally told me by the *Portugueses* ; the Reader may believe what he pleases ; for I do not assert those things for Truths, which I have not seen. Since we are speaking of these Blacks, it is to be observ'd that in *Africk* there are some call'd *Nudoy*, *Macua*,²⁹ who are so fierce and inhuman, that they eat the Flesh of the Enemies they take, or kill in Battle. They go quite naked, except their Privities ; and curl their thick Hair, winding it about small sticks, which makes them look like Devils. They lye in the open Fields³⁰ on Trees, being us'd to this dangerous Bed, for fear of the Wild Beasts that Country is full of. No³¹ part of the World is richer in Gold ; for in some Kingdoms it is found upon the surface of the Earth, so that there is no need of digging for it, and therefore instead of Iron they³² use Golden Nails.

The Port
of Goa.

To return, after so long a digression, to *Goa*, its Port is compar'd by *Tavernier*,³³ to the best in our Continent, such as *Constantinople*, and *Toulon*. And to say the Truth, besides what Nature made it, the *Portuguese* have taken much Pains to Compleat, and Fortify it by means of many Castles and Towers furnish'd with good Cannon ; for at the Entrance on the left upon the point of the Island of *Bardes*,³⁴ is a good Fort call'd *Aguada*,³⁵ with strong Works, and Guns levell'd with the Water ; on the top of the Hill, near the Channel, is a long Wall, all planted with Cannon ; and opposite to it the Castle call'd *Nossa Senhora do Cabo*,³⁶ or our Lady of the Cope, built in the Island of *Goa*. Two Miles within the Channel, above the Island of *Bardes*, is another Castle call'd *dos Reys*,³⁷ or of the Kings, well Fortify'd and with Cannon level with the Water. Here the new Viceroy's take Possession at their first Arrival. Near this Fort is a Monastery of *Franciscans*.³⁸ Opposite to it, and within common^{38a} Shot, is the Fort of *Gaspar Dias*,³⁹ but two Miles distant from that of the King's. Beyond these Castles the Channel grows narrower, sometimes to one, sometimes to two Miles, and its Banks set out with the best Fruit and Trees *India* affords, yield the finest Prospect imaginable. Besides, there are delicate⁴⁰ Country Houses call'd *Quintas*,⁴¹ and abundance of dwellings of the Country People. The delightful Scene holds for Eight Miles up to *Goa*.

Half way up on the right side is a Palace call'd *Passo de Daugi*,⁴² where formerly the Vice-Roy's resided ; at present it serves to quarter the Garrison Souldiers. There begins a thick Wall two Miles in length, for⁴³ a Foot-Path when the Country is overflow'd ; and there a great deal of Salt is gather'd : Opposite to this Wall, or Dike, is a Hill, on which the *Jesuits*

have their Noviceship.⁴⁴ The Vice-Roy has his Palace call'd *la Palvereira*,⁴⁵ on the same Channel, and so has the Archbishop. Here begins the City, and so far Ships can come up after lightning some part of their Load.

This Channel that makes so noble⁴⁶ a Port, runs many Miles up the Country, dividing it into several Fruitful Islands and Peninsulas, which do not only plentifully supply the City⁴⁷ with necessaries,⁴⁸ but delight the Pallate with rich Fruit,⁴⁹ afford a curious⁵⁰ Prospect, and yield much profit to the Gentry, to whom for the most part they belong. In short, this Channel for Pleasure is no way inferiour to our *Posilipo*, as well on account of those advantages here mention'd, as for the many Boats there are on it to take the Air.

Adjoyning to this Port is that of *Murmugon*⁵¹ form'd by the other Channel that runs between the Island of Goa and Peninsula's of *Salzete*; to give a safe retreat to the Ships that come from *Portugal* and other Parts, when they are shut out of the Port, by the Sands the River *Mandua* brings down, when swollen by the first Rains of *June*, the Passage not being open till *October*.⁵² This Port of *Murmugon* is defended by the Castle of the same Name, seated in the Island of *Salzete*, with a good Garrison and Cannon.

These two Channels which meet at St. *Laurence*⁵³ make the length from East to West of the Island of Goa, which is twenty seven Miles in compass and contains thirty Villages. Entering the Port on the right Hand is the Peninsula of *Salzete*, which is sixty Miles about, and twenty in length, containing 50000 Souls in fifty Villages, where the *Jesuits* administer the Sacraments.⁵⁴ On the left is the other Peninsula of *Bardes*, in which are the Forts of *Aguada*, and *Reyes*. It is fifteen Miles long, and about forty five in compass with 28 Villages, Govern'd in Spirituals⁵⁵ by the Clergy.

Saturday 26th, going to the Custom-house to find the Commander of the *Manchuca*, and tell him that his Men had stolen a Coat, and a Silver Case⁵⁶ for the Table out of my Portmantue; I saw *F. Francis's* Man carry'd away Prisoner, for having spoke saucily to the Officer of the Customs on account of his Masters Goods. He was discharg'd upon my request; and the Customer very civilly told me, that if I had any Baggage I might take it away without searching; a piece of Courtesy not used towards Strangers in our Custom-houses.

After Dinner, I went to see the Cathedral.⁵⁷ It is very Cathedral. large, Arch'd, divided into three Isles⁵⁸ by twelve Columns, and all curiously adorn'd with Figures, as are the Chappels. The Arch-bishop's Seat is in the Choir, but⁵⁹ rais'd a great height above the Ground. The Palace is Magnificent and Spacious, with curious Galleries and noble Apartments, for



what *India* affords ; but the Archbishop, for the conveniency of the cool Air, lives in that we said was upon the Channel, near the Powder House. A few paces from the Cathedral is the little Church of the *Misericordia*.⁶⁰

Recolets.

Sunday 27th, I went two Miles from the City to see the Monastery of the *Recolets*, call'd *A Madre de Deos*,⁶¹ or the Mother of God. The Dormitories are large and sightly, and their Gardens furnish'd with several sorts of *European*, and *Indian* Fruit. The Church tho' small is Beautiful, with 3 handsom⁶² Altars ; one in the middle rail'd in, and two on the sides. In the Garden where *S. Jerome's* Hermitage stands, there is a Fish-pond well stor'd.

The Great Wall.

Near this Monastery, at the place call'd *Daugi*,⁶³ begins the Wall built by the *Portuguese* when the City⁶⁴ was in it. Flourishing condition along the Channel, to secure it from being invaded by Enemies. It is about four Miles along, reaching to *S. Blase*, *S. James's* Fort, and *S. Laurence*, with Towers at convenient distances furnish'd with Cannon.

Dominicans.

Returning home I went into the Church and Monastery of *S. Dominick*.⁶⁵ The first has three Isles,⁶⁶ made by six Columns on a side. The Arches are gilt, especially that of the Choir, where Gold glitters in every part. The high Altar and Chappel are well adorn'd. The Convent is Magnificent, for the long Arches of the Dormitories, Cloister and other Spacious places, necessary for a great number of Fathers. The Gardens are also pleasant and curious.⁶⁷

Augustinians.

After Dinner I saw the Monastery of *S. Augustin*,⁶⁸ seated on a high Ground, that commands the City. A large ascent of steps leads up to the front of the Church, where there are two high Towers with great Bells. The Church has but one Isle⁶⁹ set off with good Images. As well the Altars of eight side-Chappels, as the high Altars, and only⁷⁰ on each Hand of it, are all richly gilt. The stately Choir is above, over the great Gate. The Monastery has a good Cloister with vast great Dormitories, and an infinite number of Cells. Add to all this the Beauty of the Gardens, always green, and beautify'd with the best Trees *India* produces. Near this Monastery is the College for Novices with a decent Church and dwellings.

Theatins.

The little Church of the *Theatins*⁷¹ is built after the Model of *S. Andrew della Velle in Rome*.⁷² Four Columns support the *Cupola*, which is adorn'd with Images, as are the Arches. Both the high Altar and beautiful Chapples on the sides are gilt. The Choir is over the three Doors coming in. The Monastery also small, and has a Garden.

Sagu root.

Monday 28th, *F. Salvador* gave me a taste of the Root *Sagu*,⁷³ boil'd with Coco-nut, Milk and Sugar. Tho' when dress'd it looks like Glew,⁷⁴ yet it is very Nourishing and well-

tasted. It comes from *Malaca* and the Island of *Borneo* bruised small like Millet, and white.

Tuesday the 1st of *March*, the Vice-Roy return'd from Barefoot visiting the Northern Coast. Two Vessels arriv'd from *China*, *Franciscans*, having spent a long time in their Voyage, for fear of the *Arabs*. I went to the Barefoot *Franciscans*, which is one of the best Churches in *Goa*:⁷⁵ For tho' small it looks like one entire Mass of Gold, there is so much of this Metal about the high Altar, and Sepulcher for *Maundy Thursday*, and in the eight Chappels on the side. The Roof is curiously adorn'd with Fretwork.

The *Jesuits* College, call'd *S. Rock*, has a small Church⁷⁶ with six little Chapples; but the House is large and capable of⁷⁷ seventy Fathers, who live in it, there being but twenty five at the profess'd House. *Jesuits College.*

*S. Monica*⁷⁸ of the *Augustinian* Nuns, is an arch'd Church, with three gilt Altars. Here is a miraculous Crucifix. Sister *Mary of Jesus*⁷⁹ dy'd in this Monastery with the reputation of Sanctity: She having the signs of our Saviour's Wounds found upon her, and on her Head, as it were the goreing of Thorns; whereof the Archibishop took authentick Information. *Augustinian Nuns.*

After Dinner I went to *St. Paul*,^{79a} the first Church founded by the *Jesuits* in *India*, whence they took the Name of *Paulistas*. Afterward they left it on account of the ill Air, and because it was out of the City, so that only two Fathers reside there at present; Having formerly been a College, the Dormitories still standing are magnificent. In the Garden there are 2 *Jaqua*,⁸⁰ and some *Mango* Trees caused to be planted by *S. Francis Xavierius*. There is also a Chappel⁸¹ built in Memory of the Extasy or Rapture the Saint had in that place. In this Church, tho' formerly Magnificent, there is at present only the high Altar, with two small ones on the sides. Here the Catechumens are instructed; for whose sustenance the King allows four hundred Pieces of Eight a Year. *S. Paul Jesuits.*

In *India* all Christians wear their Beads about their Necks, like Religious Men. The *Jesuits* instead of a Priest's Cap, wear a long round one, broad at the top.

The Miraculous Cross,⁸² is a Church built on the Hill, on the place where a wooden Cross being formerly fix'd on a Stone foot; it is reported that seventy four Years since the Crucifix was found with its back Miraculously turn'd towards Goa, which City from that time has very much declin'd. *Miraculous Cross.*

Wednesday 2d *March*, I went to the Church of *S. Thomas* of the *Dominicans*,⁸³ a good Fabrick on the Bank of the Channel. It has seven Altars; the Monastery is large, and Beautiful, inhabited by 25 Fathers. *St. Thomas Dominicans.*

S. Bonaventure
Franciscans.

S. Bonaventure⁸⁴ of the *Observants* of S. Francis, is a small distance from it, has a little Church, and indifferent Dormitories. It was the first built at Goa in Honour of S. Francis by Edward de Merses.⁸⁵

The Hospital of Goa⁸⁶ is small, and ill Govern'd,⁸⁷ tho' the King allows it four hundred pieces of Eight a Year. For this reason, and through the Pestilential Air of the Country there dye Thousands of sick Persons in it, and particularly of wretched Portuguese Souldiers.

Thursday 3d, I went in an *Andora*, to Our Lady of the Pillar,⁸⁸ seated on a Hill six Miles from the City. This is the School of the *Recolets*. The Church though small is Beautiful, and has three gilt Altars. Returning home one of the *Bues* or Porters that carry'd me in the *Andora* being got drunk, I was forc'd to make the Peasants, I met by the way carry me ; they obeying readily upon sight of a Cudgel.

It is to be observ'd that all the Monasteries in Goa and throughout all the Portuguese Dominions in India, have some allowance⁸⁹ from the King, more or less, according to the number of the Religious.

CHAPTER VII

OF THE ANTIENT AND MODERN DOMINION OF THE PORTUGUESE IN INDIA.

Discovery
of India
Portuguese
Asia.

Vasco de Gama a Portuguese Gentleman, whose Statue is over one of the Gates of Goa,¹ was the first that perform'd this tedious Voyage ;² and King Emanuel of Portugal had the good Fortune to see that accomplish'd which his Predecessors had in Vain attempted for seventy five Years before. Gama had the Title of General, or Admiral of four Ships,³ three whereof were well fitted for War,⁴ and the fourth loaded with Provisions ; and being furnish'd with all necessaries for so long a Voyage he sail'd from Lisbon on the 9th of July 1497 ;⁵ a Season, as afterwards was found by experience, most improper to go to India ; for want of those general Winds that forward Ships on their way thither. After some dangerous Storms he touch'd at the Island of St. James,⁶ the biggest of the ten of Cabo Verde, where having taken what he wanted, he continu'd his Voyage to the Cape of Good Hope, which he found very stormy, as Bartholomew Dias⁷ had call'd it, as well by reason of its being in thirty four Degrees and a half of South Latitude,⁸ as because the two Oceans here break one upon another. Nevertheless King John,⁹ under whom Diaz discover'd it, would not

Vita
Alberque.

have it call'd the Stormy Cape for fear of discouraging Sailers for the time to come ;¹⁰ but on the contrary gave it the Name of the *Cape of Good Hope*. There a worse Storm than that of the Sea, was rais'd aboard the Ship by the Sailers against *Gama*, for they daunted with the present Danger, and fearing greater, if they went further, conspir'd together to throw him over Board and return home. *Gama* having Intelligence of it, clapt the chief of the Conspirators in Irons, and sitting down himself at the Helm, play'd both the parts of the Captain and Pilot, till he had weather'd the *Cape*, and brought them all out of that Danger. Then steering North East, still Coasting along *Africk*, this Eastern *Columbus* came at last to the Island of *Mozambique*, and then boldly crossing a Gulph of 2500 Miles¹¹ on the 18th of May 1498, came to an Anchor in a Port thirty Miles from *Calicut*¹² a City in the Kingdom of *Malabar*, after ten Months Sail from *Lisbon*. The *Portuguese* continu'd this same way to *India* for several Years after, still going on to the discovery of more remote Countries, as far as *China*¹³ and *Japan*; and to the Southward opened a way to the Infinite Number of Islands in that great Archipelago. Their Discoveries were follow'd by Conquests, with an incredible increase as well of *Portuguese* Souls brought to the Faith, as of Glory and Dominions added Conquests. to the Crown of *Portugal*. Having by repeated Voyages settled the means of getting the necessary supplies out of *Europe*, the *Portuguese*s began to subdue the Kingdoms of *Decan*, *Cambaya*, and *Guzaratte*,¹⁴ taking the Forts of *Diu*, *Cambaya*, *Suratte*, *Damam*, *Trapor*, *Maim*, *Bazaim*, *Tana*, *Chaul*, *Dabul*, and other places¹⁵ for Two hundred Miles along the Coast ; as also the Islands of *Goa*, *Salzete*, *Bardes*, *Andegiva*,¹⁶ and others ; the small City of *S. Thomas*, the Kingdoms of *Cochin* and *Calicut*, and the Island of *Ceylon*.

Further on towards *China*, they made themselves Masters of the important place of *Malaco*,¹⁷ of the *Molucco*¹⁸ Islands, and the Islands of *Timor*,¹⁹ and *Solor*,²⁰ building the Colony of *Macao*²¹ with the consent of the Emperor of *China*. The Dominion also extended on the Coast of *Africk* over *Angola* and *Mozambique*. This last is an Island three Miles in compass, *Mozambique* and a Mile in length,²² where only the *Jesuits* have a Garden of Palm-Trees. The Fort is seated on the Mouth of the Channel,²³ which runs between the said little Island, and the Continent. The Castle has four good Bastions, with seventy four choice pieces of Cannon. The Governor is honour'd with the Title of General of the River of *Senna*,²⁴ where he has his Lieutenant, which employment is worth to him several hundred thousand Crowns ; there are but a few Houses about the Fort,²⁵ the Inhabitants keeping their effects on the Neighbouring Continent. But notwithstanding the narrowness of the place there are Monasteries of *Jesuits*, *Dominicans*, of *S. John*



de Dios, besides the chief Church and that of the *Misericordia*. The Merchandize brought to this Port by the Ships of the Company,²⁶ are bought at a set Price by the Royal Factory ; which afterwards sends them to *Chilimani*, the Mouth of the River of *Senna*, running three hundred Miles along the Coast in Galiots and small Vessels, because of the Flats. From *Chilimani*,²⁷ the Goods are sent up the River against the Stream in *Almandies*²⁸ or little Boats, which are ten Days going up, and but five coming down. It is very difficult going up for those that are not well acquainted with the Shallows, and Windings of the River. *Cafres*, or Blacks resort to this Port from Provinces and Kingdoms three or four Months Journey distant to buy or take up Goods upon Trust for so much Gold ; which they never fail to bring punctually the next Year, unless Death prevent them. This Trade yields above *cent. per. cent.* so that the *Portugueses* may be said to have another *India* in *Africk*.

*Senna*²⁹ is a little Town on the right Hand of the River, inhabited by fifty *Portuguese* Families, who make it Populous enough by the great Number of Blacks they keep. These till the Ground, and dig in the Mines, and by that means maintain their Masters instead of being kept by them. The *Dominicans* and other Missioners, when they return from this place carry away Gold, in Ingots and Plates, so great is the Plenty of it, especially a Months Journey up the Country, where they say the Beasts Shooes are set on with Gold Nails, as was said elsewhere.

Zofala. On the same Coast, fifteen Days journey from *Mozambique*, the *Portugueses* have the Fort of *Zofala*,³⁰ the first Place they discover in this part of *Africk*, as also the small Island and Fort of *Mombaza*.

Mascate. In *Arabia Fælix* the *Portugueses* once had the important Place of *Mascate*,³¹ and its Dependances ; the Kingdom of *Ormuz*,³² the Islands of *Recca*, *Kescimi*,³³ and others in the *Persian Gulph* ; where they made the Island of *Baharem*,³⁴ Tributary, as also the considerable City of *Bassora*,³⁵ which still pays five Thousand five Hundred Crowns and a Horse yearly Tribute to the King of *Portugal* ; besides two *Zecchines* a Day for the subsistence of the *Portuguese's* Factor ; but whensoever their Fleet, does not appear powerful in the Gulph the *Mahometans* refuse to pay.

They also made themselves Masters in the Kingdom of *Canara* of the Forts of *Onor*,³⁶ *Brazalor*,³⁷ and *Cambolin*,³⁸ in the Country of the *Naires* of the Castles of *Cananor*,³⁹ *Caranpanor*,⁴⁰ *Palepor*,⁴¹ and *Coilon*,⁴² and of the Fort of *Manar* on the Island of that Name.⁴³

In the Island of *Ceylon*, of seven Provinces (or *Carolas*,⁴⁴ *Ceylon*. as the *Indians* call them) three were brought under the *Portugueses* Dominion; with the rich Country of the Cinnamon, and the Ports of *Calature*,⁴⁵ *Columbo*,⁴⁶ *Cilau*,⁴⁷ *Jafanapatan*,⁴⁸ *Trichil*,⁴⁹ *Mall*,⁵⁰ and *Batticall*;⁵¹ and this by the last Will of the King of *Acota*,⁵² who was Sovereign thereof. The *Dutch* with the assistance of the neighbouring Kings afterwards made themselves Masters, if not of all, at least of a considerable Part of the said three Provinces.

The *Portugueses* further subdu'd the City and Fort of *Negapatan*. *Negapatan*⁵³ in the Kingdom of *Madure*; *Tambulin*⁵⁴ in the Kingdom of *Bengala*, and *Macassar*⁵⁵ in the Kingdom of that Name. So that being become formidable to all the Princes of *Asia*, they had made all the Country about *Tributary*; and being Sovereigns of that vast Ocean by means of their mighty Fleets, no Ship of any Nation whatsoever could sail those Seas without their Leave and Pass; seizing the Ships and Goods, and Imprisoning the Men for presuming to Sail without their Protection.⁵⁶ This Authority the *Portugueses*, tho weak, still exercise over all Ships of *Moors* and *Gentils*; for the *Europeans* are got above it. These Conquests gain'd at the Expence of many Lives, and with the effusion of much Blood scarce lasted an Age and a half; for the *Dutch* falling into the *India Trade*,⁵⁷ instead of extending their Conquests among so many Islands and Kingdoms of *Mahometans* and *Pagans*, they only Robb'd the *Portugueses* of what they had gain'd with so much Valour; making this ungrateful return to a Nation, which with so many Dangers and Sufferings, taught and secur'd to them that tedious Voyage.

Another cause of the decay of the *Portugueses* Power in *Brazil*. *India* was their Conquest of *Brazil*;⁵⁸ for finding there more Profit, they slighted *India*, and neglected to send thither sufficient Supplies⁵⁹ to preserve what they had, much less to make new Conquests. This is so certain, that the King of *Portugal* was several times in the Mind absolutely to abandon it, which had certainly been done, had not the Missioners made him sensible⁶⁰ that if he did so all the Christians of those Countries would again fall into Idolatry and *Mahometanism*.

If we look upon what remains to the *Portugueses* at present in *India*, it is very inconsiderable, and instead of being Profitable scarce pays its own charge. At *Goa* they have the small Island of that Name, with those of *Salzete*, *Bardes*, *Angediva*, and others.⁶¹ On the Northern Coast the Fortresses of *Damam*, *Bazaim*, and *Chaul*; in the Kingdom of *Guzaratte* the City of *Diu*. Near *China* the Islands of *Timor* (abounding in *Sandal*)⁶² and *Solor*; and the Colony of *Macao*, Subject to the Emperor of *China*. In *Africk*, *Angola*, *Sena*, *Sofala*, *Mozambique* and *Mombaza*; many in number, but of no great

Present
Dominions
of *Portugal*
in *India*.



value. Those that envy the Honour of the *Portugueses* ascribe their losses to their want of Zeal for Religion, and their not persisting long in the propagation of it ; for they say that the *Portugueses* entring *India* with the Crucifix in one Hand and the Sword in the other, finding much Gold, they laid aside the Crucifix to fill their Pockets ; and not being able to hold them up with one Hand they were grown so heavy, they dropp'd their Sword too. Being found in this Posture by those that came after, they were easily overcome. This is an excellent contrivance of ill Tongues ; but the chief cause of their Ruin was their having made so many Conquests so far divided from one another ; and next the War at home, which obstructed the relieving of *India*.

Government.

Viceroy.

Courts or Councils.

All that remains under the *Portugueses* Dominion from the Cape of *Good Hope* in *Africk*, to the City of *Macao* in *China*, is Govern'd by a Vice-Roy, with the Title of Captain General,⁶³ who resides at *Goa* as the Metropolis of *India*. There are six, and sometimes eight *Desembargadores*,⁶⁴ or Judges that attend the Government, as a sovereign Court or Council, who wear a Gown down to their Heels over a Cassock of the same length, the Gown with wide Sleeves down half way their Arms.⁶⁵ They wear *Golillas*⁶⁶ and huge Periwigs after the *French* Fashion. The chief Court these Gown-Men sit in is call'd a *Relacaon*, which administers Justice in Civil and Criminal Cases ; having Power over all Ministers, and tries all Appeals brought from any Parts of the Dominions. The Vice-Roy sits as Chief of this Court under a Canopy ; the Gown-Men sit on Benches plac'd on the plain Floor. The Council *de Facenda*,⁶⁷ is like the Court of Exchequer, where one of the Gown-Men sits as the Vice-Roy's Deputy.

There is the *Matricula-General*,⁶⁸ the *Procurador-Mor-dos-Contos*,⁶⁹ and the Committee of the new Company of Traders. These have put in several Sums to carry on the Trade of *Mozambique*, *Mombaca*, *Macao*, and other Parts of the *Portugueses* Dominions ; and have the Privilege that none should Trade but they, because they pay the Salaries of the Governours. The Viceroy and Archbishop put in many thousand *Pardaos*⁷⁰ into this Company, to encourage others to do the like ; but it can scarce last long, because the Stock is but small. The profit is to be divided every three Years.

Inquisition.

The *Inquisition*⁷¹ is much respected and dreaded by the Christians at *Goa*, and about it ; as is the Archbishop, or Primate.

The Viceroy goes by Water in a *Ballon*, or Barge row'd by twenty two *Canarines*, with Trumpets before him, and sits on a Velvet Seat, with several of his Domesticks about him. When he lands he is carry'd in a Sedan by four Men. He has a

Guard of ten Horse, and several of the Gentry and Officers attend him in *Palanchines*.

Tho' the *Portuguese* Dominions be small ; yet the King appoints several Generals who have very little advantage besides the Honour. One of them is call'd of the Gulph of *Ormuz*, and commands four Ships ; another of the North, who is like a *General*⁷² over all those Towns, and resides at *Bazaim* ; another of *Salzete*, who commands in that Island ; one of *China*, who commands only in the Town of *Macao* ; one in the Islands of *Timar* and *Solor* ; and lastly one of *Goa*, who has the care of the Channels, that no Person may come in or pass by from the *Mogul's* Country. And this because it is a difficult Matter to secure the Passage between so many small Islands ; for besides those of *Goa*, *Bardes* and *Salzete*, there are, that of *Charon*,⁷³ where are two Villages, the Noviciate of the *Jesuits*, and a Parish of Seculars ; *Divar*, or *Narva*⁷⁴ with three Villages, where the Seculars have the Cure of Souls ; *Capon*,⁷⁵ belonging to the Nuns of *S. Monica* ; *Combargiva*, and *Juvari*⁷⁶ belonging to the *Jesuits* ; *S. Stephen*,⁷⁷ where there is a Fort, Village and Parish of Seculars ; the small Island of *Emanuel Lobo de Silveira*,⁷⁸ with a few Houses on it ; that of *Emanuel Motto*,⁷⁹ which is the Stews of *Goa*, being inhabited by *Pagan Dancing-Whores* ; and lastly the small Island of *Dongarin*⁸⁰ belonging to the *Augustinians*. These for the most part abound in Palm or Coco-Trees, under which the *Canarines* and *Gentils* build Cottages to live in ; so that every Palm-Tree Grove looks like a little Village. They say the Breath of Man makes the Palm-Tree more Fruitful.

Not only the Viceroy but all the Officers Civil and Military, and Church-Men have sufficient Allowance from the King to maintain them handsomely. The Viceroy's Salary is 30000 *Pardaos*, which are the third part of a piece of Eight. The Archbishop 12000 ; the Officers of the Inquisition, Canons, Monasteries, and Parishes a Competency ; but all the Tithes belong to the King.

CHAPTER VIII

OF THE FRUIT AND FLOWERS OF INDOSTAN.

It must not be thought strange that, being to speak¹ of the Fruit and Flowers of so vast a Country as *Indostan*, I should bring it in immediately after *Goa* ; because all those sorts, which are found² in the several Parts of that Tract, being to be had about *Goa*, and even some that are not elsewhere ;³ it is proper we should give an account of them before



we leave that City. I will endeavour to explain their *Portuguese* Names the best I can,⁴ and add the Cuts of them,⁵ that they may appear the plainer to the Reader.

Coco-Tree.

To begin then by the *Palmera de Cocos*,⁶ or Coco-Tree, the first Place being due to that Plant which is most beneficial to Man: It is to be conceiv'd that this Tree fits out and loads a Ship for Sea, without borrowing any think⁷ elsewhere. Of the Leaves, which some of the People on that Coast use instead of Paper,⁸ they generally make Sails; of the Wood the Vessel: The Fruit, which is well known in *Europe*, yields Meat⁹ and Drink, and a good Commodity;¹⁰ besides its outward Case or Rind¹¹ steep'd in Water is Spun to make all necessary Cordage for a Vessel, tho' there are some sorts of it which they eat like other Fruit.¹² This first Rind, when Ripe is yellow; the Shell which is hard, makes Dishes¹³ to drink Chocolate and for other Uses.¹⁴ Within it is a white Pulp or Nut sticking round the Shell about half an Inch thick, which tastes like an Almond.¹⁵ In the midst of it is a clear Water very good to drink. Of this same Fruit they make several sorts of Sweetmeats, and Oyl, both to Burn¹⁶ and Eat for want of Olives. Cutting a Branch of it and putting the end into a Vessel,¹⁷ the moisture that should feed the Nut runs into it and is call'd *Nira*, and *Sura*. The *Nira* is white and sweet just of the taste of the Liquor made of the Grapes, by putting Water to them after they have been press'd, and is taken before the Sun rises. The *Sura* is the same Liquor turn'd sower, and is taken after the Sun is up and has heated the Air. It must be put to the Fire before it is drank, or else its Coldness would give the Gripes. It is so nourishing that the *Indians* live upon it several Days without any other Sustenance.

This *Sura* Distill'd makes Wine, and when it decays Vinegar; but the Distilling being several times repeated it becomes a strong Water:¹⁸ Boil'd it turns to Sugar,¹⁹ and they use it as Leaven to their Bread. Pressing the Pith of the Tree they draw Milk out of it, as we do from Almonds, to Boil Rice, and for several other uses.²⁰ This Fruit keeps the Year about.²¹ Thus the Coco-Trees yield the best Revenue in *India*, because the Country does not produce much Rice, Cotton, or Corn. They grow strait to sixty Spans in height, of an equal thickness from the Bottom to the Top. The *Indians* use them for Timber to build their Houses, and the Leaves to cover them,²² or to burn.

Palm-Tree.

The Palm, or Date Tree²³ in *India* bears no Fruit, but they draw *Nira*, or *Sura* from them. There are several other sorts of them that yield little Fruit. One they call *Palmeira de Transolin*,²⁴ whose Fruit is ripe in May. This is smaller than the Coco, the outside Rind to make Ropes black;²⁵ and full within of the same substance as the other Cocos. Every

Transolin.

Transolin bears three little Coco-Nuts in a Triangle ; the Pulp whereof press'd yields a cold white Water. This grows as high as the Coco-Tree, but is thicker of Leaves, which grow like a Broom, and produces Fruit but once a Year, whereas the other does four times. This Tree also affords *Nira* and *Sura*, both of them naturally excessive Cold.

The *Palma de Coco de Bugios*,²⁶ or the Monkey Coco-Tree, *Palma de Bugios*. has Boughs like large Disciplines. Of the Fruit they make curious Beads, because the *Paters* have a natural Work on them, than which nothing more curious could be made by Art. There are other Palm-Trees in *India* that do not bear, and the *Indians* run up and down them by the help of a Rope ty'd about the Tree, and the Man so nimbly that none can believe that has not seen it.

The *Arequiera*, or *Areca*²⁷-Tree is like the Palm, but slenderer and not so high. It bears²⁸ a sort of Fruit necessary for chewing with the *Belle*, like a Nutmeg and enclos'd in a Case or Rind, like that of the Coco-Nut, and on a Bough as thick of them as that which produces Dates. This Fruit is gather'd four or five times a Year.

The *Figueira*, or Fig-Tree²⁹ is a Plant as soft as a Bulrush, Fig-Tree. as thick as a Man's Thigh, and between fifteen and twenty Spans high, with Leaves above a quarter Broad.³⁰ It is generally believ'd there that *Adam* and *Eve* cover'd what should not be seen with them in Paradise,³¹ they being not only big enough to cover what should be hid, but to make a small Cloak for their Nakedness. The *Indians* use them for Dishes,³² and have new ones every Meal ; others for Paper to Write on.³³ It bears Fruit but once, for when it has produced sixty, seventy, and sometimes a hundred Figs on a Branch, they cut down the Plant and a young Sprout grows out again. But there are two sorts of them. Those that are a Span long, and about the thickness and shape of an Egg, are call'd *Figos de assar*,³⁴ or roasting Figs ; and these are as sweet as a wild Fig, and very nourishing, being eaten roasted with Cinnamon and Sugar. The Pulp or Flesh within is white and red, with some small tender black Seeds, which are also eaten. They are gather'd green, and ripen and turn yellow in the House, like Winter Melons. The other sort is call'd *Figos de Orta*,³⁵ or Garden Figs ; these are sweeter, better tasted, and eaten Raw, but not so large as the others, tho' they have the same Seeds. As for their Nature, these are Cold, and the others Hot ; both of them ripen at any time of the Year.

The *Manguera* or *Mango*-Tree³⁶ is as high as a good Pear-Tree, but has larger and softer Leaves. The *Mango* it bears is weighty and flat, and hangs downwards by a long Stalk. Without they are green, and the Pulp within the Shell is white

Mango-Tree.

and yellow. There are several sorts of them and variously Tasted.

Some are call'd *Mangas Carreiras* and *Mallaias*, others of *Nicholas Alfonso*, others *Satias*,³⁷ and others by other Names, all of them exceeding any *European* Fruit in delicate Taste.³⁸ They are Ripe in *May*, *June* and *July*,³⁹ tho' there are some in *January* and *February*. They are of a very hot Nature, and are gather'd from the Tree like all other *Indian* Fruits, green,⁴⁰ coming afterwards to their Maturity and Perfection in three Days keeping in the House.

Carambola-Tree. The *Caramboleira*, or *Carambola*-Tree,⁴² is as big as a Plum Tree, and bears such a Leaf. The Fruit call'd *Carambola*, when Ripe is white within and yellow without, shap'd exactly like a Lemmon, with four or five Kernels, and it has a sour Taste like a Lemmon. The *Portugueses* preserve them because they are Cooling. The Tree Blossoms and bears several times a Year.

Anona-Tree. The *Anoneira*, or *Anona*-Tree⁴³ is very large and produces the Fruit call'd *Anona* in *March* and *April*.⁴⁴ It is as big as a Pear, red and yellow without, whitish within, and full of a soft, sweet, and pleasant Substance, which is eaten with a Spoon; but it has some hard black Kernels. I do not know how to describe it better; because it is nothing like any sort of Fruit in *Europe*.

Ata-Tree. The *Ateira*, or *Ata*-Tree⁴⁵ is as big as an Apple-Tree, but with small Leaves. Its Fruit call'd *Ata* is like that of the Pine-Tree, green without, and within white and soft with black Seeds, so that it is eaten with a Spoon. It is sweeter than the *Anona*, smelling both of Ambar and Rose-water. It Ripens in *November* and *December*.

Cajus-Tree. The *Cajuyera*, or *Cajus*-Tree⁴⁶ is not very Tall, but thick of Boughs and Leaves. The Fruit is like an Apple red and yellow without. It is singular in this, that all other Fruit having the Stone within, this has it at the Top rais'd like a green Crest; smelling to which a *Spanish* Preacher and Missioner told me did much help the Memory; and that he by that means soon made himself Master of the longest Sermon. I never had experience of it, nor will I vouch for what he said. What I can safely attest is, that breaking the Stone, the Kernel within it roasted tastes like an Almond, and raw like a new Nut. This Fruit Ripens between *February* and *May*. Cutting it in quarters, steeping it in cold Water, and then chewing it, there comes from it a cool Juice, good for all Obstructions in the Breast.⁴⁷

Jambolon-Tree. The *Jambleira*, or *Jambolon*-Tree⁴⁸ grows wild and has the Leaves like a Lemmon-Tree; but the Fruit is so delicious, that an *Indian* Woman coming to *Lisbon*, loath'd all the best Fruit in *Europe*, remembring her lov'd *Jambolon*. They hang on

the Boughs like Cherries, or Olives, and have the red Colour of the one and the Shape and Stone like the other. The *Indians* eat it with Salt, but I tasting them in the Garden of the *Theatins* where I was entertain'd, did not think them so pleasant to the Pallate of *Europeans*; because they taste somewhat like a service Apple, and to eat many of them makes the Belly swell extreamly. Their Season is generally in *April* and *May*.

The *Jangomeira*, or *Jangoma*⁴⁹ Tree is very large, all prickly, and with small Leaves. The *Jangomas* the *Portuguese* call *Adam's Fruit*, being of the shape of a Walnut, Purple without and Red within, and has two Stones. The tast of it is a mixture of sour, sweet, and bitterish like a Medlar. They are in Season *November*, *December*, and *January*. Jangoma-Tree.

The *Brindeiera*, or *Brindon-Tree*⁵⁰ is as tall as a Pear-Tree, but has smaller Leaves. The *Brindones* or Fruit it bears in *February*, *March* and *April*, are a sort of Fruit like our Golden Pippins; but their Rind is harder, tho' the Pulp or Flesh of it is Red, Viscous and Sharpish, which they chew and suck the Juice, and has three soft Kernels within it. The *Portuguese* make Sauce of the Rind.

The *Carandeira*, or *Caranda-Tree*⁵¹ is Low and Thorny, with Leaves like an Orange-Tree. The Fruit of it call'd *Caranda* is no other than wild Grapes of *Indostan*; Reddish without and White within, with Seeds. It is Ripe in *April*, and *May*. Caranda-Tree.

The *Jambos* of *Malaca*⁵² are tall Trees with long slender Leaves. The Fruit of it call'd also *Jambos*, are as big as small Apples and of the same taste, but smell like Rose-water. The outward Rind is Yellowish, within of a Cinnamon Colour, and there are two Stones loose from the Pulp. They begin to Ripen in *January*, and hold to the end of *April*.

The *Papayera*⁵³ is a Plant that does not grow above twenty Spans high, and the Body of it is under a Span Diameter, but so soft that it is easily cut with a Knife. The Leaf is broad like that of a *Pompion*.⁵⁴ The *Papayas* it produces, hang like clusters of Grapes about the top of the Trunk, where they Ripen and grow bigger, one after another. In the *Portuguese* Dominions in *India* they call these the *Jesuits* Melons, because they taste like Melons, and those Fathers like them so well, that they have them every Day at Dinner.⁵⁵ They are shap'd like them a *Berengena*⁵⁶ (a Fruit well known in *Spain*, but not in *England*)⁵⁷ but twice, or three times as big. As to Colour they are Green and Yellow without, and Yellowish within, with little black Seeds or Stones in them, like Elder-Berries. This Fruit grows all the Year about. Papaya-Tree.

The *Jaquera* or *Jaqua-Tree*⁵⁸ is as big as a Laurel with Green and Yellow Leaves. The Fruit it produces is the biggest Jaqua-Tree.



in the World, or at least⁵⁹ that ever I saw ; for no Man can carry above one of them ; and some of them are four Spans long, and a Span and a Half Diameter. It being impossible for the Boughs to bear such a weight, Nature has providently order'd it should grow out at the Foot of the Tree ; and in the Island of *Ceylon* and at *Malaca*, under Ground upon the Root ; and they know when it is Ripe by the Smell that comes from it. The Rind is Yellow and Green, but Prickly, and with some stiff Points like those about the Collars of Mastiffs.⁶⁰ Within it there are many yellow Separations like those in an Orange, with each of them a Kernel in it, like an Acorn ;⁶¹ which roasted tastes like a Chestnut. This Fruit is gather'd from May till September.⁶²

Jambo-Tree.

The white *Jambovera*, or *Jambo-Tree*⁶³ of *India* is as high as a Laurel. The Leaf is small, the Blossom like the Orange-flower, and the Fruit like a Pear, White and Red without, and White within (with a Stone) of the smell and taste of a Cherry. They are Ripe in *January*, *Ferbruary*, and *March* ; and two or three times from the same Plant.

Pear-Tree.

The *Pereira* or *Pear-Tree*⁶⁴ is no large Tree, but thick and has small Leaves. The Fruit without is Green and Yellow, like a Pear ; within it is white and soft, with tender Seeds, and tastes like an over-ripe Pear. It makes excellent Conserve, or Preserve, and lasts all the Year.

Cinnamon-Tree.

The *Cinnamon-Tree*,⁶⁵ tho' it bears no Fruit is precious for its Bark ; which being taken off grows on the Tree again, to yield the Owner more Profit. The best grows in the Island of *Ceylon* ; for that of *Manila* and other Places is Wild, and has not so fragrant a Smell.

Toranja-Tree.

The *Toranja*⁶⁶ is a Tree brought from *Africk*, small and prickly. Its Fruit is like a large round Lemmon, with a thick yellowish Rind, and Red within, of the taste of an Orange. 'Tis in Season in *October* and *November*.

Bilimbin-Tree.

The *Bilimbeira*⁶⁷ is as big as a Plumb-Tree, with thin Leaves, and bears *Bilimbiries* all the Year. The Colour of it is greenish ; its shape like a long Pompion ; the tast sharp, and good to make Sauce, or Preserve. They are all eaten, because they have no Stone.⁶⁸

Amcale-Tree.

The *Amcaleira* or *Amcale-Tree*⁶⁹ is as big as a Pear-Tree. The Fruit of it by the *Portugueses* call'd *Amcale*, grows out of the thick part of the Branches. Its shape is like a golden Pippin, with streaks like a Melon on the outside ; the Flesh within is white, and has a Stone. They make good Sweetmeats of it, the natural tast being a pleasant Tartness. They are Ripe in *February*, *March*, and *April*.

Ananam-Plant.

The *Ananamzeira*⁷⁰ is a Plant like our House-Leek,⁷¹ producing *Ananas*, which the *Spaniards* call *Pinas*, one, two, three, or more according to the bigness of the Plant.⁷² This

Fruit is round and prickly, a Span long, and above a Span Diameter,⁷³ rising like a very great Artichoak.⁷⁴ The pulp within which smells like Musk, is hard, yellow, and partly whitish. Its taste between sweet and sower, but very pleasant, especially if peel'd and put into Sugar and Water. Some gather it before it is Ripe, and make it very sweet with Sugar; and from *India* they send great Quantities into *Spain*, where it is much valu'd. It is wholsom, but so hot, that if a Knife be left sticking in it a Day, it loses its Temper and is spoiled.⁷⁵ The Season of Ripening is from *April* till *July*.

The *Mogoreira*⁷⁶ is a Plant which from *February*, till the end of *May*, bears a most beautiful white Flower call'd *Mogorin*. Its Smell, tho' like it, is much more fragrant than that of the *Jasmin*⁷⁷; besides this difference, that the *Jasmin* has but six Leaves, and the *Mogorin* above fifty. *F. Salvador Galli* told me that several Plants were sent to *Lisbon* in earthen Pots, for some *Portuguese* Lords; and particularly for the Duke of *Tuscany*,⁷⁸ who had a great Mind to them; but that it was not known whether they arriv'd there fresh, being to cut the equinoctial Line twice.⁷⁹ The Flower very well deserves to be⁸⁰ in any Royal Garden, and the more because it is found no where but in *Indostan*. Mogorin-Plant.

The *Asafreira*⁸¹ is bigger than a Palm-Tree,⁸² and in *India* produces *Safron*.⁸³ The Flower has a yellow Bottom and six white Leaves, and serves the *Portugueses* as ours does in *Europe* to season their Meat, but is not so good. There is this singular in this Tree, that the Flowers come out in the Night, and almost all the Year about. Safron-Tree.

The *Pimenteira*⁸⁴ is but a low Plant which grows against any Tree or Wall, and bears the Pepper in clusters like Grapes. When Ripe it is Red, but the *Indians* burn and make it Black, that it may not serve for Seed elsewhere.⁸⁵ It comes in *March*, *April* and *May*. Pepper-Plant.

The *Beteleira*⁸⁶ is a tender Plant like Ivy, which runs up a Stick. Its Leaf is the delight of the *Asiaticks*; for Men and Women, from the Prince to the Peasant delight in nothing more than chewing it all Day in Company; and no Visit begins or ends without this Herb. Before it they always chew the *Areca* above describ'd, that the coolness of this, as they say, may temper the heat of the other; and they lay a little dissolv'd Lime on the *Betel*-leaf to colour, and soften its biting Taste. It spends not so well in any part of *Asia* as in the *Phillippine* Islands,⁸⁷ where the *Areca* is soft and easie to chew, and the *Betel* extraordinary good. The *Spaniards* make a Composition of both Herbs with Lime, which they call *Buyo*,⁸⁸ and carry it in curious little Boxes, to chew it every moment aboard and at home.⁸⁹ The *Betel* makes the Lips so Fine, Red, and Betel-Plant.



Beautiful, that if the *Italian Ladies* could they would purchase it for the weight in Gold.⁹⁰

Puna-Tree.

The Trees and Flowers hitherto describ'd are the best in *Indostan*; but there are many more not to be despis'd. One of them they call *Puna*,⁹¹ so tall and strait that it may serve for Masts for Ships. It produces a red Fruit, in which there are twelve or more Seeds, as big as Acorns, and of the taste of Pine-Apple-Kernels. But they eat them boil'd that they may not cause the Head-ach.

Indian Apples.

There are also *Indian Apples*⁹² as big as a Walnut, with a Stone as a Plum, and ill tasted. The Tree is small and has very little Leaves.

Tamarinds.

The *Tamarinds*⁹³ of *Indostan* are extraordinary good, and there is plenty of them about the Fields. The Tree is large and bears the Fruit with a Cod,⁹⁴ like our Beans.

Undi-Tree.

The *Scararagam*⁹⁵ Tree bears Fruit of a greenish Colour, and as big as a Walnut. They are call'd *Undis*, and are of a pleasant tast.

Chiampim-Flowers.

The *Chiampim*⁹⁶ of *China* is an odoriferous white Flower, which Preserv'd, contrary to the nature of other Flowers, grows hard, and is sweet and pleasant in the Mouth. This Tree is like a little Plan Tree. There is another sort of *Chiampims* with two Leaves strait, white, and long, and as many red winding about below, and this grows not on a Tree, but on a low Plant⁹⁷ on the Ground.

Omlam-Tree.

The *Omlam*⁹⁸ Tree bears a sort of Fruit like a ruddy Almond, and a long Flower beautiful⁹⁹ and fragrant enough.

Quegadam cheroza

*Quegadam cheroza*¹⁰⁰ is an odd sort of a great yellow Flower, with long green and prickly Leaves.

Majericam.

The *Majericam*¹⁰¹ is a Flower of small esteem, green and growing out of a little Herb.

Padolim.

The *Padolim*¹⁰² is a green Plant, producing a sightly¹⁰³ Flower, and a long Fruit, like an *European Cucumber*.¹⁰⁴

Pachaa.

The *Pachaa*¹⁰⁵ is also a green Flower, coming from a low Plant.

Tindolim.

The *Tindolim*,¹⁰⁶ is a Plant bearing a red Flower, and a Fruit of the same Colour, of the shape of a small Lemmon.

Inhama Cona.

The *Inhama Cona*¹⁰⁷ is a Fruit white within, growing under Ground like Potatas; but much bigger and weighing many Pounds. Boil'd it is better¹⁰⁸ than Potataes.

There are many more sorts of Fruit, besides those here mention'd, as well of the Country, as brought from other Parts; as the *Batatas*,¹⁰⁹ the *Inhame*, which boil'd or roasted taste like Chestnuts, Pomgranates, Lemmons, and some few Grapes; and as for Garden-wear,¹¹⁰ *Berengenas* (before mention'd) Pompions,¹¹¹ Beets, Raddishes, Coleworts,¹¹² Mellons of all sorts, Cucumers, and many more brought out of *Persia* and *Europe*.

A
VOYAGE
ROUND THE WORLD

BY DR. JOHN FRANCIS GEMELLI CARERI.

PART III

Containing the most Remarkable Things he saw in

INDOSTAN

BOOK II

CHAPTER I

THE AUTHOR'S JOURNEY TO GALGALA.

Having resolv'd with my self ever since my first setting out, to see the Court and Camp of the Great *Mogul*, who is one of the greatest Princes in *Asia*, without regarding Danger or Expence ; tho' Friends several times endeavour'd to Disswade me, by representing the many Hazards and Hardships I must meet with in Travelling over rugged Mountains, and among *Pagan* and *Mahometan* Princes ; yet I held my first Purpose, and resolv'd to venture upon it whatsoever hapned. In order to it, I hir'd a *Begarine*,¹ or *Canarine* of St. Stephen, a Village near *Goa*, to carry my Provision for some Days, and Utensils² for Dressing of Meat ; being sure to find nothing by the way ; and because he Spoke not the Language of the *Moguls*, I took a Boy of *Golconda* ; who, besides his Mother Tongue, had learn'd *Portuguese*, to be my Interpreter there. This done, I committed my Baggage to *F. Hippolito Visconti*, a *Milanese*, and regular Clergy-Man of the *Theatins* ; desiring him, during my Absence, to Change my Money into Pieces of Eight, to serve me, when I came back, in my Voyage to *China* ; carrying along with me no more than was just necessary for my Journey, as I was advis'd by *F. Galli*, who told me it would be all taken from me on the Mountains by the Custom-House Officers ; and that when his Mony was gone, they had taken from him the very *Andora*.

Friday 4th, the Porter and Interpreter coming to tell me all was ready, I set out, leaving my own Servant in the Monas-



tery, that I might have the less to Care for. I found the Pass of *Daugi*,³ where I was to take Boat for *Ponda*,⁴ was stopp'd by Order of the Arch-bishop⁵; who Governing during the Viceroy's Absence, had directed that no Person should be suffer'd to Pass into the Infidel's Country, without his particular Leave. Therefore leaving the Porter and Interpreter to look to my Things, I went in a Boat to Speak to that Prelate at his little Country-House; where he presently gave me a Pass under his own Hand. Then taking another Boat about Noon, I coasted along the City Wall on the Channel, passing at the end of four Miles, by the Fort of St. *Blase*,⁶ on which there are eight Pieces of Cannon; and two Miles further, by the Castle of St. *James*,⁷ where there are twelve Guns. Here shewing the Governour my Pass, he gave me Leave to cross the Channel into the *Mogul's* Country.

We stay'd a long while in a Cottage belonging to the Guards, there being neither Man nor Beast to be found, to carry the Baggage of an *Armenian*, and a *Moor* that had joyn'd me. At last, seeing Night drew on, we forced some Gentils of the Village of *Arcolna*⁸ to carry them. There being nothing to be Bought in this Place, the *Armenian*, and the *Moor* made shift with a little Rice half Boil'd, and so little of it that the Grains swam on the Water, which afterwards serv'd them for Drink.⁹ I pass'd the Night under some Coco-Trees without Sleep, because of the great Noise of Drums, and Cries of the Idolaters, who Celebrated the Feast of *Siminga*,¹⁰ at the full Moon.

Saturday 5th, before we set out, the *Armenian* and *Moor* fill'd their Bellies with *Cachiari*;¹¹ which is a Composition of Rice, Kidney-Beans, and Lentils Pounded and Boil'd together, as was said, at the end of our second Part. For want of Beasts to carry my Luggage to *Ponda*, which was twelve Miles off, I took three Gentils; and was forc'd against my Will to make use of a Cudgel upon them, because they will never do good Service either for fair Words, or Mony, but run away as soon as they can; and on the other side, when Thrash'd, they will Load themselves like Asses.

The Sun was so hot, that at very short Distances we were oblig'd to Rest, and Refresh us with Melons, and Fruit of the Country. At *Mardol*¹² it took us up much Time to Eat a *Jacca*, which was so large, that a Man could scarce carry it. The Idolaters would Eat none of it, for they will not Taste any thing that is Cut by us, tho' Starving for Hunger; and I was told some of them had been so Obstinate, as to continue five Days without Eating on this Account.

A Pagod.

In this Village of *Mardol*, there is a famous *Pagod*. The way into the Court is over a cover'd Bridge of three Arches, up to which, there are two Stair-cases. On the right of this

Court is an octangular Structure, consisting of seven Rounds of small Columns, with handsome Capitols, and little Windows in the Intervals, one of which serves for a Door. They say this was Built to put Lights in on the Festivals of their Idols, as was the other Place, like it, on the left, not yet finish'd. About the Porch, and before the Arches of the aforesaid Bridge, there are several Shops ; but all is gone to Ruin since the *Mogul* has taken that Country from the King of *Visapor*, on account of the Wars with *Savagi*. The *Pagod* is at the further end of the Court. The first Room is like a little Hall, longer than it is broad, the Roof supported by six small wooden Columns on each side, curiously carv'd with Figures on them, about them there are low Branches¹³ to sit down. Within it is another Room, like the first, but less ; and further on upon the right is a little Room curiously painted, with several Figures, which have on their Heads, some of them Pyramidal Caps, and others a Crown like that the Pope wears. There is also a Figure with four Hands, two whereof hold a Staff, one a Looking-Glass, and the other rests on its side ; by it stand Women with five Vessels on their Heads, one upon another. There are besides several Monsters, Beasts and Birds ; as flying Horses, Cocks, Peacocks, and others. The *Pagod* stands¹⁴ opposite to the Door in a little dark round Room, at the Foot of a small Tower, where there is a carv'd Stone cover'd like a Tomb. There is a winding Way on the out-side up to the top of the Tower, and to the Chambers of the Idolatrous Priests. One side of the second Room I mention'd, before a little Door stood the Bier they use to carry their Idol in Procession. On the same side is another *Pagod* shut up, with a Cistern before it, cover'd with a *Cupula*, and has a small Room in the Middle. Behind the aforesaid *Pagod*, is one of those Trees¹⁵ they call of the *Banians*, and under it the Bath, or Pool, with large Stone-steps¹⁶ about it for the Gentils to go down, and wash them of their Uncleaness.

Setting forward again, after Travelling a long time over Mountains and Plains, I came late, and very weary to *Ponda*. There I found a small Camp of the *Mogul*'s Forces ; and among them *Francis de Miranda*, Born in the Island of *Salzete*, who receiv'd me very Civilly. He had serv'd there as a Soldier of Fortune sixteen Years, with the Pay of 75 *Roupies* of Silver a Month, which are worth 45 Crowns of *Naples*. Those Troops were come that same Day from *Bichiolin*,¹⁷ with the *Divan*, or Receiver of the King's Revenue of *Ponda*, and above 700 Villages, who has 7000 *Roupies* a Month, and 1000 Horse under him, whose Pay is a *Roupie* a Day, he was to take Possession of the Government of the lower Fort of *Ponda*, and of the Office of *Suba*,¹⁸ of that Territory, which among us is like a Major General ; and this because the true Governour had sent some



The Ceremony of receiving a Commission and Vest from the Mogul.

of his Soldiers to *Bichiolin*, to commit Acts of Hostility against the *Divan*, so that there had been Men Kill'd and wounded on both sides. *Ech-lascanpani-Suba*¹⁹ refusing to Obey, unless he were first Paid what was Due to his Soldiers, and the more, because the *Divan* had no Commission from the King, but only a Letter of Advice from his Solicitor, therefore the two Parties contended, and threatned one another. The *Divan* now said he would drive him out of his Fort with the Cannon from the upper ; when on *Sunday* 6th, about Sun-setting there was heard a confused Noise of Drums and Trumpets, such that I taking it for a warlike Sound, laid hold of my Gun, but it was for the coming of a Messenger sent by the King, who brought the *Divan* a Vest, and Commission for both Employments.

Seven Hundred Horse and Foot stood at their Arms before the *Divan's* Tent, and two Companies of sixteen Gentils each Danc'd confusely to the Sound of Drums, Fifes, and Trumpets.²⁰ It being then a sort of Carnaval those People observe every Year for five Days,²¹ they went about like Mad-men, in red Vests, and little Turbants of the same Colour call'd *Chiras*,²² throwing red Dust upon all they met to Die them ; as we use among us to do with black Dust.

The *Divan*, who was a Grey Headed old Man about Sixty five Years of Age, mounted²³ a Horse-back, with a pair of Kettle-Drums a Horse-back, before him ; and follow'd by a *Palankine*, another pair of Kettle-Drums on a Camel, and a medley of Horse and Foot naked, who went in a Disorderly manner, like so many Goats. They had several Colours,²⁴ some of Calico, with a Trident on them, and some of Silk, with *Persian* Characters and Flames in the middle, all carry'd by Foot Soldiers. The *Divan* being come to a Tent, erected for that purpose near a *Mosch*, two Musket-shot from his own, he alighted, and after passing²⁵ some Compliments with the King's Messenger, and Persons of Note that were with him, put on the *Chira* himself on his Head,²⁶ whilst the Messenger held the Sash²⁷ to him. Then the latter²⁸ took a vest, or²⁹ Garment of green Silk, with Gold Stripes, and put it on the *Divan*, and then two Sashes about his Neck, his Scimiter hanging by his Side. The *Divan* laid his Hand on the Ground five times, and as often on his Head, in Thanksgiving to the King who had Honour'd him with that Present. Then sitting down, his Friends and Retinue came to Congratulate with him, and some to Present him with *Roupies*, which he gave to the Messenger, but they were very few. They call this Present *Nazar*,³⁰ that is, a goodly Sight ; and the Custom is deriv'd from the Coronation of Kings, when the Noble Men present a great deal of Gold Coin ; and some Pieces weighing above three Hundred Ounces, to Rejoice the *Mogul* that Day, who sits on a Throne studded with Jewels of an excessive Value. When the Solemnity was over, the

Divan mounted a Horse-back ; and alighted again by the Pool near the *Mosch* ; where sitting on a Carpet with Pillows at his Back, he diverted himself with the Singing, and Musick of the Mask'd *Gentils*. I was told this Honour cost him 20000 *Roupies* (each of them worth six *Carlines*³¹ of *Naples*) which he sent the Secretary, who had pass'd the Commission in the King's Name ; for he never writes to his Subjects. For all this the *Suba* would not deliver up his Post, but keeping Possession of the lower Fort, said it was all Counterfeit.

The City *Ponda* is made up of Cottages, and Mud Houses *Ponda City*. seated in the midst of many Mountains. The Fort, which is also of Earth, and govern'd by the *Suba*, has a Garrison of about 400 Horse and Foot, and seven small Pieces of Cannon. There was formerly another Fort on a higher Ground ; but *D. Francis de Tavora*,³² Viceroy of *Goa*, Besieging it twelve Years before this time with a Body of 10000 Men,³³ in a short time made a large Breach in it. *Savagi*,³⁴ to whom it belong'd, coming to the Relief of it with 12000 Horse, oblig'd the Viceroy to raise his Siege, and draw off. Then he went over to the Island of *Salzete*, St. *Stephen*, and others near *Goa* and having Plunder'd and Burn'd several Places, carry'd many Hundreds of the Natives Captives into his own Country ; and making them carry the Stones of the Fort that had been Demolish'd to the top of a Hill two Miles from *Ponda* Southward, built the small Fort now standing, calling it *Mardongar*,³⁵ that is, the Fort of Valiant Men. This Castle is held for the King, by a Garrison of 300 Men, under a *Kilidar*,³⁶ or Castellan, who has 200 *Roupies* a Month Pay, assign'd him out of certain Villages. It being a Place held upon Oath, he may not upon any Account go out of the Gate.

The lower Fort, and Country depending on it, taken from *Savagi* by the Great *Mogul*, is govern'd as was said by a *Suba*, or General of the Field, who receives the Revenue of above 700 Villages, being therefore oblig'd to Maintain a certain Number of Soldiers ; so that he Drains the poor Country People, making a few Cottages sometimes pay Thousands of *Roupies*.

Monday 7th,³⁷ I saw the dismal Spectacle of a wretched *Pagan* Woman, the Kindred³⁸ of her dead Husband had obtain'd at the Price of great Presents from the *Suba*, to be Burn'd with the dead Body, according to their wicked unmerciful Custom.³⁹ In the Afternoon⁴⁰ the Woman came out well Clad, and adorn'd with Jewels, as if she had gone⁴¹ to be Marry'd, with Musick Playing, and Singing. She was attended by the Kindred of both Sexes, Friends, and *Brachman* Priests. Being come to the Place appointed, she went about undaunted, taking Leave of them all ; after which she was laid all along,⁴²

The upper Fort.

An Indian Woman Burn'd with her Husband.



with her Head on a Block, in a Cottage twelve Spans square, made of small Wood wet with Oil,⁴³ but bound to a Stake, that she might not run away with the fright of the Fire. Lying in this Posture, chewing *Betelle*, she ask'd of the Standers by, whether they had any Business by her to the other World ; and having receiv'd several Gifts, and Letters from those Ignorant People, to carry to their dead Friends, she wrapp'd them up in a Cloth. This done, the *Brachman*, who had been Encouraging of her, came out of the Hut, and caus'd it to be Fir'd ; the Friends pouring Vessels of Oil on her, that she might be the sooner reduc'd to Ashes, and out of Pain. *Francis de Miranda* told me, That as soon, as the Fire was out, the *Brachmans* would go gather all the melted Gold, Silver, and Copper.⁴⁴ This Barbarous Action was perform'd a Mile from *Ponda*.

A pannick
Fear.

When I return'd to my Tent, the⁴⁵ Camp had a false Alarm, on account of one *Moor's* cutting of another's Nose. Some *Gentils* fled upon the Mountains, and so did *Miranda*, leaving all he had behind, and I endeavouring to perswade him to stay, he answer'd, he must do as the rest did. Taking my Gun, Powder and Ball, I stood under a Tree to defend my self. *Miranda's* Cook in the mean while Laugh'd at his Master's Cowardice, saying, *What a brave Soldier the Mogul has, to allow him two Roupies and a half a Day : If he flies now no Body pursues,*⁴⁶ *what will he do when he sees an Enemy?* Here I saw them drink the Juice of an Herb they call *Banghe*,⁴⁷ which, mix'd with Water, stupifies like *Opium*. To this purpose they keep it in Glass-Bottles of a violet Colour, made on⁴⁸ the Mountains of *Gates*,⁴⁹ in the *Mogul's* Territories, and in *China*.

There being no other conveniency of Carriage all the way I was to go, but on⁵⁰ Oxen, I bought a Horse at *Ponda* for sixty *Roupies*. Having got a Pass from the *Bachei*,⁵¹ that I might not be stopp'd by the Guards on the Frontiers ; and leaving my Gun to be sent to *Goa*, that I might not be made Prisoner by *Savagi's* Men, I set out on *Tuesday* 8th, and Travelling eight Miles came to *Chiampon*,⁵² a Village of a few Mud Houses, with a Fort of the same sort.⁵³ Here I caus'd some Meat to be Dress'd,⁵⁴ but my Porter going about⁵⁵ to take a Fig-Leaf to make use of instead of a Dish, after the manner of *India*, the Heathen Woman to whom the Fig-Tree belong'd, and the rest of the People, who came to her assistance, made such a Noise, that we were forc'd to depart. We Travell'd through Woods, as we had done before, and at last getting out of them, cross'd over an Arm of the Sea⁵⁶ in a small Boat, and entred the Territory of a *Pagan* Prince call'd *Sonde-kirani-karaja*,⁵⁷ Lord of some Villages among the Mountains, but Tributary and subject to the Great *Mogul*, being oblig'd to Serve him in his Wars. At the end of two *Cosses*⁵⁸ (each *Cosse* is two *Italian* Miles) we lay at the Village of *Kakore*,⁵⁹ consisting of a few Cottages under the Arch of a *Pagod*. At the upper end of it,

under a small *Cupula*, was a thing like a Chamber-Pot of Copper, on a Stone Pedestal, with a Uizor like a Man's Face of the same Metal nail'd to it. Perhaps it might be an Urn containing the Ashes of some Hero of theirs. In the midst of the little *Cupula* hung a small Bell and without many small Lights.

At Night, Troops of Monkeys came leaping from one Tree to another ; and some of them with their young Ones so close hugg'd under their Belly, that tho' we threw many Stones at them, we could not fetch down one ; nor did they fly any further than from one Tree to another. The Inhabitants of these Villages being for the most part *Gentils* (for in *India*⁶⁰ there is scarce a *Mahometan* among fifty Men, they feed them and take care they shall not be kill'd ;⁶¹ so that being grown Tame they walk familiarly in the Villages and even in the Houses. There are such incredible Stories told of these Creatures, that it is no wonder some blind Philosophers should allow Beasts some sort of understanding. All the *Cafres* and Blacks along the Coast of *Mozambique* in *Africk* are of this Opinion, saying they do not speak, because they will not work.⁶³

In the Kingdom of *Canara* a Baboon⁶⁴ taking a kindness to a Woman, did so infest her Father's House, breaking all he found in it ; that not knowing what to do,⁶⁵ they at last permitted him to have carnal Copulation with her, and ever after to have free access to her. A *Portuguese* hapned to pass by that way, and lie at Night in the *Pagan's* House, where seeing a great Baboon come in, and make such a disturbance, he inquir'd into the meaning of it. The young Woman's Father answer'd with a sigh, This Creature has taken away my Daughter's honour, and makes all this noise when he does not find her at home. The *Portuguese* reply'd, Why do you not kill it ? The Peasant said he was a *Gentil*, and that the Queen being of the same Religion would punish him severely should he do it. The *Portuguese* without making more Words of it, waited till the Beast came in, and shot it, and the Idolater being afraid to be punish'd, he carry'd it himself out of the Cottage and bury'd it.⁶⁶ The *Portuguese* was requited for this kindness with a great quantity of Rice, as he himself told me fifteen Years after it hapned.

A Story of
a Baboon.

F. *Causin* writes that a Ship being cast away on the Cape of *Good Hope*, soon after *India* was discover'd by the *Portugueses*, a woman holding fast by a Plank, was drove by the Sea upon an Island. There a Baboon had to do with her, and maintan'd her for a long time in a Cave with what he found abroad, so that after some Years he had two young Ones by her. A Ship afterwards hapning to touch there, the wretched Woman by signs call'd for help and was deliver'd ; but the Baboon returning and finding she was far from the

Another.



Shore was so enrag'd, that it took the two young Monsters and kill'd them in her sight.

A third. It is well known that a Woman in *Brazil* having had to do with a Baboon,⁶⁷ and conceiving, she was deliver'd in due season of a Child with all the Limbs of a Man, but hairy, and tho dumb it did all it was commanded. The *Dominicans* and *Jesuits* had hot disputes about this Creature whether it ought to be Baptiz'd or not, and at last they concluded in the Negative, because begot by an irrational Sire ; and that had the Father been a Man, and the Dam a Baboon it might have been Baptiz'd.

A fourth. *D. Antony Machado de Brito*, Admiral of the *Portuguese* Fleet in *India* told me, that one of these Creatures continually troubling him, and breakig all it found in the Kitchin, he once to be even with it, order'd a *Coco*-nut to be put upon the Fire, which sort of Fruit the Monkies are most greedy of, and hid himself to see how that Beast would take it without burning his Paws. The cunning Creature coming at the usual hour⁶⁸ and finding its beloved Food on the Fire, look'd about and seeing a Cat by the Chimney held her Head in his mouth, and made use of her Paws to take off the *Coco*-nut, and then cooling it in Water, Eat it ; the *Portuguese* laughing to see the Cat mewing about all Day with the Pain it had been put to.

How they
take
Monkeys.

The Monkeys being so greedy of *Coco*-nuts has taught the *Indians* how to catch them. They make a hole in the Shell, into which the Monkey runs its Paw, and not being able to fetch it out full of the Nut, rather than quit the hold it suffers itself to be taken by those that lye in wait for them. Nor is that true which is reported, that if one of them be kill'd in the Field the rest will fall upon him that kill'd it ; for when I made one fall, the rest fled.

Wednesday 9th, I set out through thick Woods, and travelling eight *Cosses* came to the foot of the Mountain of *Balagati* where I found the Guards and other Custom-House-Officers so fond of other Mens Goods, that they took twelve *Roupies* for two strings of Pearls. Having climb'd the Mountain for eight Miles among dreadful thick Woods, I came to the second Guard and Custom-House, where they took a *Roupie* without examining further. There being no dwelling to be found, I lay all Night in the thickest part of the Wood (wherein *India* differs from *Persia*, which is bare of Tree) after travelling twelve *Cosses*, that is twenty four *Indian*⁶⁹ Miles.

A Caravan
of Oxen.

Thursday 10th, the *Bojata*⁷⁰ set out three Hours before Day, and I went along with it for the more safety. This *Bojata* was a Caravan of above three hundred Oxen loaded with Provisions for the Camp at *Galgala*. The Woods we pass'd through abounded in Fruit, quite different from any in *Europe*. There were some not unpleasant ;⁷² and among the rest one

sort they call *Gulara*, which tastes like an *European* wild Fig, *Gulara-Fruit*. and Grows and Ripens without any Blossom at the Body of the Tree. That Day I saw some wild Hens,⁷³ which I had never seen before, with a Crest and Feathers that inclin'd to black. At first I thought they had been tame, but was afterwards undeceiv'd, there being never a House for many Miles about. Having travell'd fourteen *Cosses*, we came two Hours before Sun set to the Village of *Bombnali*,⁷⁴ belonging to the same Prince *Kirani*; where tho' there was a Guard call'd *Chiaruci*,⁷⁵ they took nothing of me; perhaps because the Chief of it was not so Barbarous as the rest.

The Road I travell'd on *Friday* 11th, was through more open Woods in which there were Iron Mines. Having gone eight *Cosses* we came to the Village of *Chiamkan*,⁷⁶ where there was a Market and Custom-House kept by the *Gentils*, who search'd my Luggage. I lay four *Cosses*⁷⁷ further at *Sambrani*.⁷⁸ In this place resides the aforementioned Prince *Sonde-Kirani-karaja* in a Fort made of Earth, encompass'd with Walls seven Spans high. The Village is nothing better than the rest of that Territory, but it has a good Market or *Bazar*. The Prince makes three *Lecches* of *Roupies*, that is 180000 *Neapolitan* Crowns a Year of this only Village; by which the Reader may judge how cruelly the Idolaters and *Mahometans* oppress the People with heavy Taxes.

Setting out⁷⁹ late on *Saturday* 12th, after four Miles travel we came into the *Mogul's* Territories. Having pass'd the Prince *Kirani's* last Guards on the Road, I rested till Noon near the Fort of the Town of *Alcal*,⁸⁰ but being ready to set forwards was inform'd the Road I was to go was infested with Robbers, and therefore I resolv'd to stay⁸¹ for the *Bojata*. At this place there was a *Pagod*, and in it an Idol with a human Body, but the Face of a Monkey,⁸² and a vast long Tail winding about to the top of its Head, with a little Bell hanging at the end of it. One Hand was on its side, and the other lifted up as it were to strike. They call it the Animating⁸³ Monkey, because according to the fabulous Traditions of those People, he once fought with much Bravery. When I perceived no Body took notice of me, I us'd to break all the Idols that came in my way; especially those the Peasants, that conducted the *Bojata*, carry'd hanging about their Necks, wrapp'd up in a Cloth, which were of Stone, ill shap'd, and weighing 2 Pounds.

Sunday 13th, I set out four Hours before Day with the Caravan of Oxen, and at the end of six *Cosses* came to *Kancra*,⁸⁴ a Village consisting of a few Houses, where I Din'd. Then I went five long *Cosses* further and lay⁸⁵ at the Village of *Etchi*,⁸⁶ which tho' made up of Cottages has excellent Land for Tillage and Sport; the Stages and other Game feeding about⁸⁷ tamely.



Monday 14th, setting out early with another *Bojata*, at the end of five *Cosses* all the way a fertile Soil,⁸⁸ I stopp'd at *Tikli*⁸⁹ a small Town defended by a Fort of Earth, and after Dinner proceeded to the little Village of *Onor*.⁹⁰

Tuesday 15th,⁹¹ I travell'd five *Cosses* through a Country full of green and delightful Trees to *Mandapur*,⁹² a City made up of Mud Houses and enclos'd with a low Wall ; but has a good Fort of Lime and Stone on a Hill. After Dinner I went two *Cosses* further to *Betchè*⁹³ a Wall'd Town, where I lay.⁹⁴

Bad travel-
ling in
India.

It is far different Travelling through the *Mogul's* Country, than thro' *Persia* or *Turky*, for there are no Beasts for carriage to be found, nor *Caravanseras* at convenient distances, nor Provisions ; and what is worse there is no safety from Thieves. He therefore that has not a Horse of his own must mount upon an Ox, and besides that inconveniency, must carry along with him his Provision and Utensils to dress it ; Rice, Pulse and Meal being only to be found in great Towns inhabited by the *Mogulstans* :⁹⁵ At Night the clear Sky will be all a Mans covering, or else a Tree. Add to all this the great Danger of Life and Goods, by reason of the Excursions *Savagi's* Souldiers make quite as far as the Camp at *Galgala*. Besides, the *Moguls* themselves are such crafty Thieves,⁹⁶ that they reckon a Traveller's Mony and Cloaths their own ; and they will keep along with him many Days till his security⁹⁷ gives them an opportunity to Rob him at their ease. Sometimes one of them will pretend to be a Traveller that is going the same way, and bears a Stranger company, that he may Rob him with more safety ; for when he lyes down to sleep the other artificially⁹⁸ lets down a noose from the top of a Tree, and drawing him up a little way slips down to dive into his Purse.⁹⁹ Had not very powerful Motives press'd me forwards to see the Court of so great a King, I should not easily have expos'd my self to so many Dangers and Hardships. 'Tis true that excepting only this of *Visapor*, which is continually harass'd with Wars, the other Kingdoms subject to the *Great Mogul* are not so inconvenient for Travelling ; especially about *Suratte*, and *Amadabate*, where necessities for Life are to be had.

Edoar-City.

Wednesday 16th, having travell'd three *Cosses* I pass'd through a Village¹⁰⁰ call'd *Kodelki*,¹⁰¹ where at a dear rate I tasted ripe Grapes of *Europe* ; and three *Cosses* further came to *Edoar*,¹⁰² the biggest City I saw in that short Journey. Within the first enclosure it has a Stone Fort ill Built, and a Bazar ; in the second a Fort with a Garrison and Houses about it made of Mud and Straw. All the Merchants that come from the southern Parts to sell their Goods use to stay here, and afterwards go over to the Camp at *Galgala* like *Retailers*.¹⁰³ When I pass'd that way this City was actually infested with the Plague.